

Summer Directory Number

CHURCH MANAGEMENT

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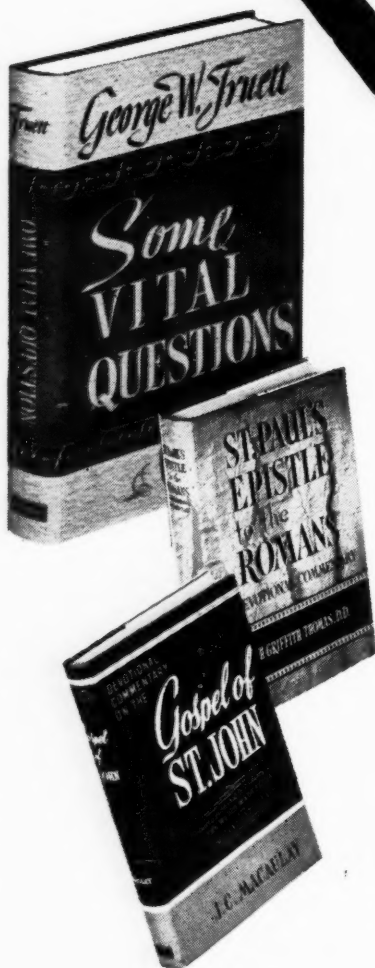
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**JULY 1946
VOLUME XXII
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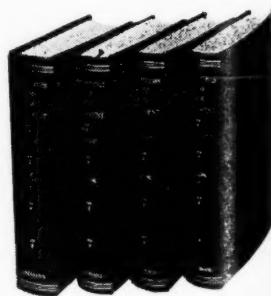
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THE EDITOR'S DRAWER

You will receive a nice fat copy of *Church Management* for the September issue but it is the October number which I wish to announce at this time. In 1944 and 1945 the October issue was devoted to church building plans and suggestions. The same theme will dominate the October, 1946, number. The fact that the other issues were sold out a few days after publication makes us think that this effort will, also, be appreciated. The one way to make sure of it is to keep your subscription active.

In the meantime, enjoy your first postwar vacation.

William H. Leach.

TERMS OF SUBSCRIPTION—Price per copy, 25 cents, except the July issue which is 50 cents. Subscription One Year \$2.50 where United States domestic rate applies. Foreign countries (except Canada) 50 cents per year additional. Canada, 25 cents additional.

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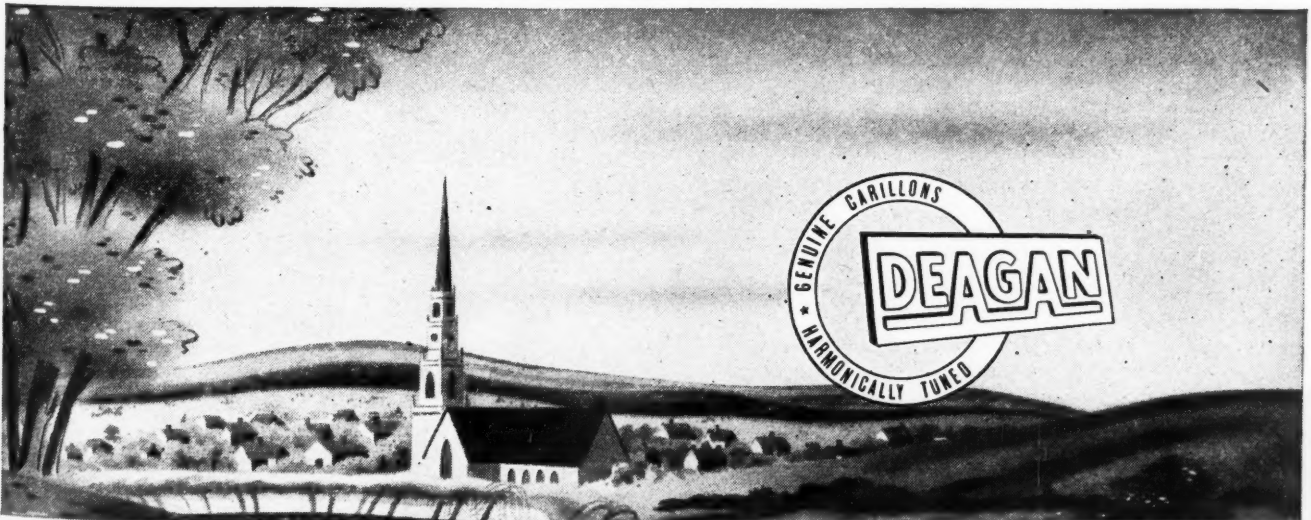
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By Earl Riney

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* * *

Go ahead and do it; it is easier to succeed than to explain why you did not.

* * *

Often in getting his own consent to lie to others a man must first lie to himself.

* * *

You will never be down and out until you give yourself the final shove.

* * *

Often the minister sees the best side of a man; the lawyer the worst, and the physician the real.

* * *

The world is full of troubles; it is also full of the overcoming of troubles.—Helen Keller.

* * *

For everything that a man achieves there is a price to pay. In all the highest courage there is the element of quiet calculation. The truest heroism always counts the cost.

* * *

A lot of criticism is born of prejudice.

* * *

The personality of Jesus Christ is the vital center of Christianity.

* * *

The realm of right is the only safety zone.

* * *

It is a lie to say being good takes all the charm and color out of life.

* * *

Instead of waiting on the Lord some people want the Lord to wait on them.

* * *

If a man lives in sin he drifts apart into spiritual isolation.

* * *

There is just one thing worse than being despised by others and that is to be despised by one's own self.

* * *

He who lives in the past grows old before his time; he who lives in the future remains forever young.

* * *

A Christian should be a man who does ordinary things in an extraordinary way.

* * *

To make mistakes is human; to repeat old mistakes is stupid.

* * *

Almost every good thing is voted down at the first time it is presented.

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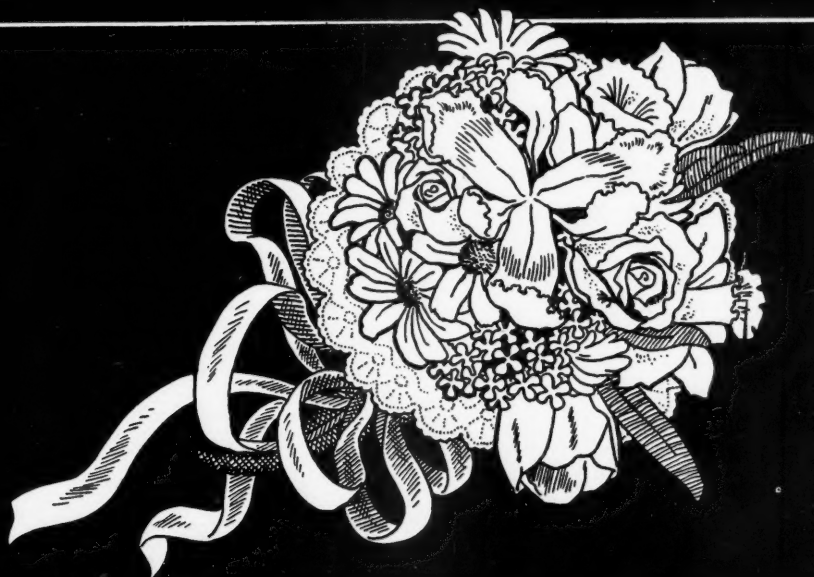
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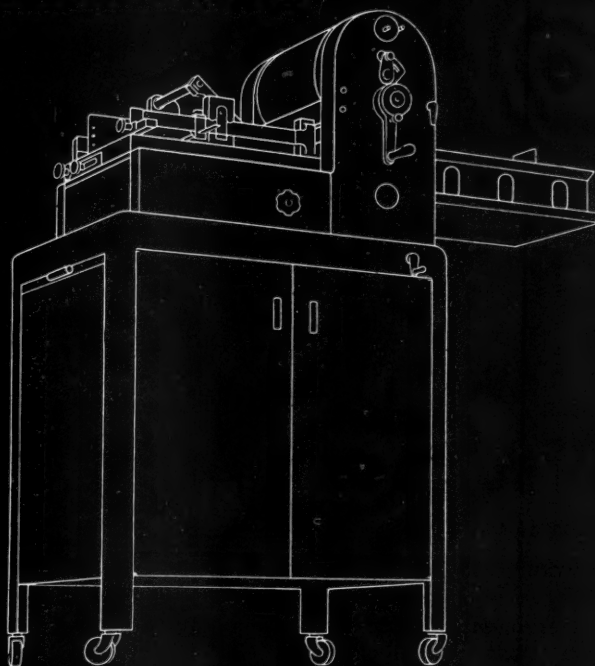
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COMMUNITY-WIDE OBSERVANCE OF REFORMATION DAY

As the result of an overture made by the Council of Bishops of the Methodist Church, the Executive Committee of the Federal Council of the Churches of Christ in America at its meeting held on May 9, 1946, voted to recommend "that Reformation Day be observed interdenominationally throughout the nation."

The central interest in this proposal is the securing of a concerted emphasis throughout the churches upon the great principles which constitute our inheritance from the Protestant Reformation. The suggestion is in part the result of the remarkable inter-church rally held on Reformation Day in 1945 under the auspices of the Metropolitan Church Federation of St. Louis, Missouri. On this occasion the largest auditorium in the city was filled to overflowing, with the result that a strong Protestant impact was made upon the whole community. The entire press of the city gave unusual attention to this united demonstration of Protestant strength.

It is hoped that there will be several communities which will make further experiments in the planning of community-wide rallies on Reformation Day in 1946. Reformation Day falls on October 31, the day when Martin Luther nailed the Theses on the door of the Wittenberg Cathedral. If preferred, the observance could be held on the Sunday preceding or following Reformation Day.

For communities which may desire to plan a service of worship whose central note will be an appreciation of our Protestant heritage, the Federal Council's Commission on Worship is preparing a packet of pamphlet publications, including suggestions of appropriate worship materials. This packet will be available about August 1.

HUNGARIAN CHURCHES ADOPT VOLUNTARY CONTRIBUTIONS

Debrecen, Hungary — Hungarian Reformed churches in the Transtisza area have voted to adopt a system of financing through voluntary contributions, "as in America," it was disclosed here by Bishop Imre Revesz.

Two reasons for this step, according to Dr. Revesz, are the present difficulty of collecting church taxes, and the desire of Reformed church groups for "a free church in a free state." Herebefore, the custom has been for the state to collect levies on the basis of lists drawn up by state officials.

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CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XXII
NUMBER 10
JULY, 1946

The Editor Looks Ahead

APPROXIMATELY one year has passed since the surrender of Japan. The army and navy have been fairly well demobilized. The problem of church planning is quite a different one from that before us when the editorial was written for the July-Directory issue of 1945. Most of the prognostications of that number have been shown to be accurate. We did prophesy that Congress would pass a new conscription bill. We have waited a long time for that. But by the time this is in print I think that prophecy will have been fulfilled.

Church attendance has improved during the past year. It will continue to improve. There has been no rush of servicemen back to the churches but they have returned in sufficient numbers to influence church attendance and programs. Church choirs have men again, and classes in the Sunday school now have available some men teachers. These servicemen, together with their families, are responsible for the increase in church and Sunday school attendance.

A year ago, we advised you that church giving would not keep pace with church attendance. Church giving for 1945 was larger than for 1944. But as production started its slump following the war, the pressures on giving increased and churches have been hard pressed to hold their own during the first six months of 1946. These pressures will be continued until the nation has returned to somewhat normal production. Strikes, delays in materials, curbs of federal programs have all had their effect upon church giving. Should we settle down for a period of real production during the last six months of 1946 there may be increased church giving. Our guess would be, however, that any increase in figures would still fall short of meeting the fall in the dollar

value due to the current inflation.

Church building has been publicized during the past months. Hundreds of millions of dollars are available for new construction. Estimates for all churches, Catholic, Jewish and Protestant, have run as high as two billions of dollars. Church architects have been enjoying a prosperity unknown for generations. But the programs which were announced with so much publicity have been delayed because of building shortages and restrictions. Some churches started construction only to find entanglements due to increased costs and slow delivery of materials made the task a very discouraging one.

On the whole, we think the delay in church building may be a good thing. America needs thousands of new churches. The buildings have not kept pace with educational and worship ideas. But a delay of a few months or several years is not serious so long as the congregations have some facilities to use. If the time is used to reconsider building programs, study plans of possible buildings and make seasoned decisions on the architecture and social facilities to be offered, the delay will be profitable. There will, undoubtedly, be a shift in population trends in the postwar period. These have not been definitely appraised as yet. When they are, many churches will be able to better judge the physical facilities needed.

Most new church buildings will have the divided chancel with the altar at the east, the choir being seated at right angles to the congregation. The tendency toward the Gothic has definitely slowed down in favor of a lower building which is less expensive. America has had hard words to say of its old time sanctuary with slanting floor, center pulpit and Akron plan educational rooms. We think that some of the weak imitations of the Gothic will come in for criticism in the months which are ahead.

(Turn to page 104)

A Review of Religion, 1945-46

by Walton W. Rankin*

Here the reader will find a resume of one of the most epochal religious years in history. The church is marching on.

IN THE Book of Revelation the vision of the horsemen reflects the suffering and misery of the Christian churches under the persecution of the Emperor Domitian. The writer says of the horsemen: "And power was given unto them to kill with the sword, and with hunger, and with death" (Revelation VI, 8). The spectacle of the world after the end of the second World War showed that the horsemen of the Apocalypse were riding again, and that hunger and death on a vast scale were following in the train of the horsemen.

The war ended in Europe with the surrender of Germany at Rheims in May, and ended in Asia, in August, following the collapse of Japan, a collapse hastened by the employment of the atom bomb on Hiroshima and Nagasaki, and by the entrance of Soviet Russia into the war on the side of the Allies. The ending of the war brought neither peace nor comfort to the world. A year after the close of hostilities in Europe famine was abroad in most of the countries of the globe, and the prospects of relief for millions of suffering human beings were very dismal. The contributions of food and clothing by more favored nations served to diminish the gravity of the crisis, but the inadequacy of the food contributions rendered the situation desperate for people in many areas, particularly in Asia.

Naturally the churches have been heavily involved in the great calamities which have befallen upon mankind. In the past year the churches of America have made the tasks of restoration and relief their primary responsibilities. Protestant churches on the North American continent, recognizing the stake they have in preserving the life of their sister churches in Europe and their mission churches in Asia, rallied with unprecedented energy to raise funds for relief purposes. That the plight of their brethren in Europe was grave was indicated in a report compiled at the meeting of the World Council of Churches at Geneva in March.

In Poland, the report said, out of 115 parishes only 64 were left, and out of

140 pastors only 58 were still alive. In Czechoslovakia, the Protestant pastors had lost everything and their salary was less than 50 per cent of the minimum income required for a person to live. In Slovakia 45 per cent of the churches had been damaged. In Hungary the situation was disastrous, a pastor's salary being worth only five Swiss francs (about \$1.25) a month. In Norway and Finland, especially in the northern provinces, 80 per cent of all the buildings had been destroyed. In Germany the Evangelisches Hilfswerk (Church Aid) had collected within the Reich itself a sum of 30,000 marks for the purpose of helping the needy. The Hilfswerk also had distributed 20,000 tons of goods and 260,000 marks' worth of medical supplies.

At the beginning of May 1946, the three great overseas agencies of the American Protestant churches, the Church Committee on Overseas Relief and Reconstruction, the Commission for World Council Service, and the Church Committee for Relief in Asia were consolidated into one agency, under the chairmanship of Harper Sibley, former president of the United States Chamber of Commerce. The reorganization was effected in order to meet the world hunger crisis more swiftly and efficiently.

The organization of the World Council of Churches in Geneva, Switzerland in February 1946, with ninety non-Roman communions participating, marked a turning point in church history. The emphasis on ecumenicity which had been rising among Protestant churches for a long time reached a climax in the unity arrived at in the conference at Geneva. Dr. W. A. Visser 't Hooft, general secretary of the World Council in an address under the auspices of the National Broadcasting Company, said:

"Now the world has the right to ask the churches what they are going to do with this newly found unity. Are they just going to enjoy it selfishly? Or is this concentration of the Christian forces going to mean something for the world in its present disorder? We could not remain unconscious of that insistent question, for the world with its expectancy was there right around us

in the form of an army of journalists, photographers, and broadcasters. And for the churches which we represent this is a somewhat unusual experience. The answer to that question was given both in words and in deeds. In its message to the world the World Council of Churches reminds the nations—and particularly the big powers—of the great choice which must now be made between the way of life, which means obedience to God, and the way of death, which means self-seeking."

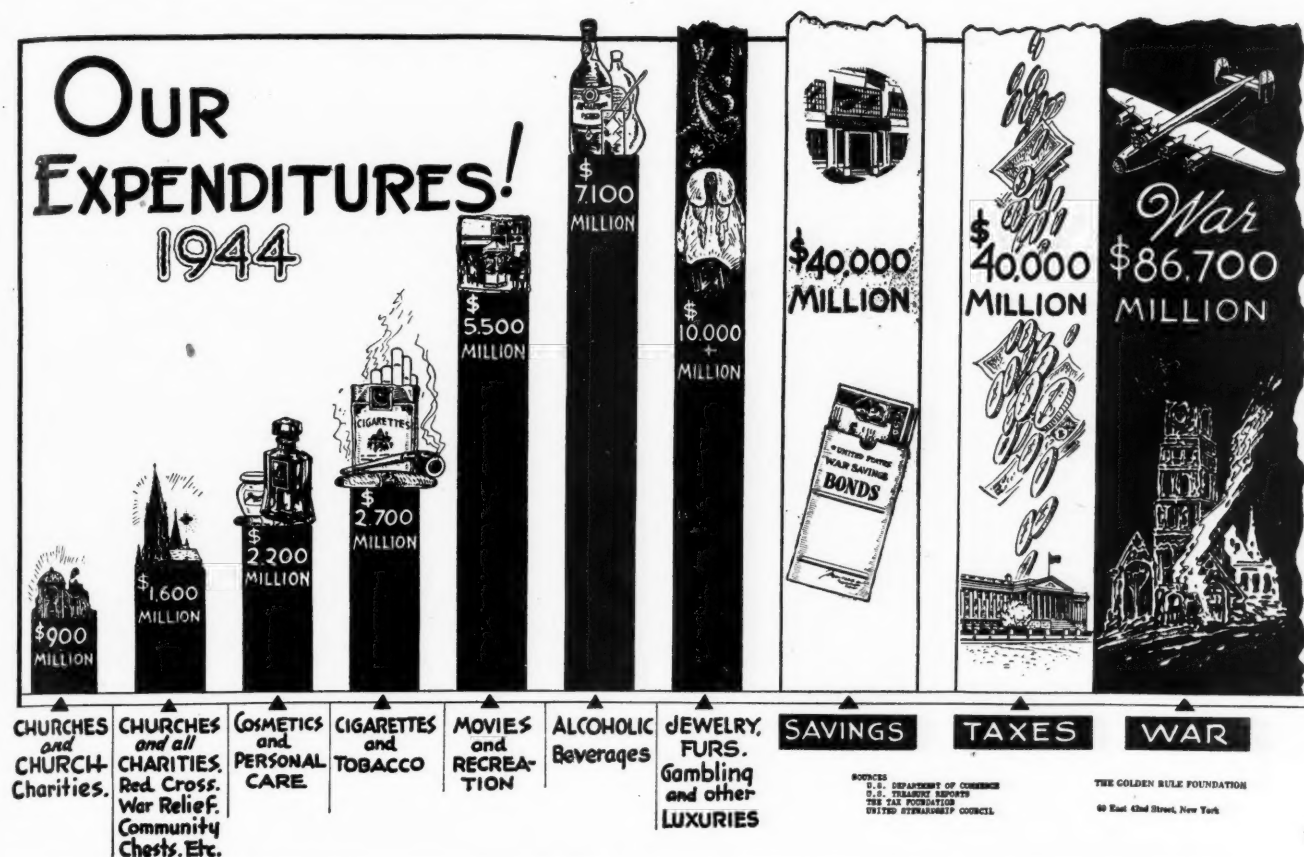
Protestantism had a vital interest in the recovery to Protestant ranks, of the Protestant churches of Germany. Under the rule of Hitler, German Protestantism was cut off from contact with Protestantism anywhere else in the world. In 1937 no representatives of the German churches attended the great conferences at Oxford and Edinburgh. As far as any practical cooperation with Protestant Christians outside the bounds of Germany was concerned, the German churches had ceased to exist. With the ending of the war, however a revival of Protestant church life set in, and at conferences held at Treysa (August), Stuttgart (October), Detmold (January), and Darmstadt (March), the German Church renewed its strength.

At the Treysa conference German Protestantism was tentatively reorganized under the title, "The Evangelical Church of Germany" with a church council of twelve at the head and Bishop Wurm as president of the council.

At Stuttgart, the German leaders astonished the world with a declaration of German guilt in the war. In the declaration the German Church leaders also accused themselves "for not being more courageous, for not praying more faithfully, for not believing more joyously, and for not loving more ardently." At the cultural and political conferences held at Detmold, attended by German political as well as religious leaders, where discussion centered on the position of the schools and the socialist form of society, the statement was issued that, "The answer is a return to Christ and His Church" and that, "the most decisive factor is, therefore, the spiritual renewal of the church, which must provide the basis and the inspiration for the moral obligations of the State and of economic life."

While the official leadership of the German Evangelical Church is en-

*Publicity manager, Office of the General Assembly, Presbyterian Church in the United States of America.



trusted to the council of twelve created at Treysa, the Confessing Church, which describes itself as a voluntary community for confessing Christians, has become the real mouthpiece of Christianity in Germany. In a lengthy statement issued by the Fraternal Council of the Confessing Church in March, and signed by Pastor Niemoeller, Dr. Held, and Pastor Asmussen, credit was given to the World Council of Churches for the efforts of the Council in behalf of the world tasks of Christianity. In a resolution the Fraternal Council said:

"The Fraternal Council has gratefully followed the work of the World Council during the past months, and notes with the greatest interest the decisions of the World Conference in Geneva. We thank God for our ecumenical fellowship with Christians in all countries. As members of the one Holy Church of Jesus Christ we know that we are called to bring about the brotherhood of all the Christians on earth. We are full of gratitude that the churches abroad are interceding for us in such a brotherly way. The Fraternal Council charges the regional Fraternal Councils with the responsibility for seeing that all their members acquaint themselves with ecumenical work and recommends that the congregations be thoroughly instructed on ecumenical questions."

With the downfall of Nazi Germany the domination of Eastern Europe has

passed to Soviet Russia. One of the phenomena of the war has been the re-emergence of the Russian Orthodox Church. There is, and always has been, an interaction between religious history and political history, and one of the outstanding developments which the student of church history will do well to watch, is the future progress of the Russian Church. The legal status of the church was implemented by the decrees of January 31, 1945, in which the separation of church and state was recognized by the church, and the highest authority in the church invested in the Sobor (General Council). The Sobor is composed of priests and laymen, and is essentially the same as the Sobor which met in 1918. The Patriarch is the administrative head of the church, and he administers the church in conjunction with the Holy Synod. The office of Patriarch was abolished by the Czar Peter the Great who established the lay Procuratorship of the Holy Synod, a device which virtually reduced the church organization in Russia to an arm of Czarism. The revival of the Patriarchate in 1918 marked a trend toward the democratization of the Russian Church, but it was not until the second World War that the church regained any of the prestige and potency which it had had in pre-Revolutionary times.

Undoubtedly the Russian Orthodox Church cooperates with the Russian

state in furthering pan-Slav aims. However, the church is having a revived life of its own. A new type of priest has appeared in the Russian Church, a man who exercises his profession apart from the ministry. An example of this type of ecclesiastic is Archbishop Luka of Tambova, a surgeon who was among the recipients of the Stalin awards for scientific achievement. Moreover, the Russian Church has shown real energy in re-uniting to itself the Orthodox churches in the Baltic countries and in other territory formerly held by Russia, and by assuming the leadership of Orthodox Christians in Southeastern Europe. The Russian Church has had the temerity to disregard the loud protests of the Roman Catholic Church, and to encourage the union of the Uniate Church of Western Ukraine and Galicia, with the Russian Church. The Grand Council of the Uniate Church decided on March 8, at Lvov (Lemberg) to denounce its agreement with the Vatican and to pass under the jurisdiction of the Russian Orthodox Church.

It is too early to prophesy how far this revival of Russian Christianity will go, but undoubtedly the indications are that Russian religion will grow and flourish step by step with the growth and development of the Russian state.

In another area of the religious life

[†]Reprints of this chart will be made available. Address inquiries to "Church Management."

of the world the year marked a decisive turn. Palestine, the land sacred to Christian, Jew, and Mohammedan, was the scene of bloody riots and bitter hatred, with the scales definitely turned against the proposition of establishing in the country a national Jewish state. The toil of Zionists for the past 29 years since the issuance of the Balfour Declaration seemed doomed to failure. The liquidation by Hitler of 5,000,000 out of the 6,500,000 Jews in Central and Western Europe had brought about renewed agitation on the part of Zionists (especially American Zionists) for the opening up of Palestine as a haven for Jewish refugees. President Truman in September 1945, advocated the immediate entry of 100,000 Jews into Palestine. Almost at the same time, however, the President beclouded the issue by saying that he did not propose to send 500,000 American troops to keep order in Palestine. It is the willingness on the part of America to do this very thing that is the crux of the question. The Anglo-American Commission of Inquiry late in April announced its findings and recommended the admission of 100,000 Jewish refugees, and at once the Arab world raised a cry of protest against the proposed admission. At this time of writing the Arabs are threatening to seek help from Moscow. Neither are the Zionists satisfied, for the report virtually closes the door on the idea of establishment of the Jewish state. What the outcome will be is not easily foreseen, but it is almost certain that if Jewish emigration into Palestine is to be made possible, America will be obliged to share with Britain some of the military responsibility for keeping order. That America will be willing to assume this responsibility seems altogether unlikely, at least, if the comments of Congressmen on the point are an index of the attitude of the government as a whole.

The past year saw the end of Japanese emperor-worship. In November, Hirohito issued a rescript declaring his divinity to be a false conception, and the American military government under General MacArthur formally abolished State Shintoism. With the removal of the archaic and reactionary emperor-worship a new opportunity appeared to be offered to the Christian churches of Japan to win millions of converts. Whether Christianity in Japan is equipped to carry out a great national program was more than doubtful, however. Allied victory and the removal of the restraints placed on the Christian denominations by the Japanese government has been followed by a re-emergence of disunity, and a disunited Christianity is not likely to make much headway.

Do You Have Sexton Troubles?

A Church Management Presentation

THE church custodian is a very important person in the local church.

His skill in cleanness, heat and ventilation makes a lot of difference in the effectiveness of a service of worship. A poorly ventilated church can undo the best of sermons. *Church Management* recently decided to find out just what the situation was with the church custodian. A mailing list of several hundred churches was prepared. Several denominations were included. We took particular pains that some of the letters of inquiry should go to large churches; some to small churches. We directed some to city churches; some to country churches. The response to the survey was unusually high. We can now give a pretty good picture of the custodian picture in our churches.

The largest church which reported has 3326 members, the smallest church reporting has a membership of 125. The largest budget of any church reporting is \$40,000; the smallest budget of a reporting church is \$1,700. The highest paid full time custodian receives an annual salary of \$2,580; the lowest salary paid a full time custodian is \$260.

If one aspires to be a doorkeeper in the house of the Lord in these United States he may expect to receive an average annual salary of \$1,494; if he is real ambitious he can aspire to the \$2,600 salary. One can say this much for the figures; the average hourly rate complies with the federal administration's recommendation for a minimum wage.

One interesting result of the survey was shown in the various methods of supervising the work. Nearly 27% said that they found no satisfactory method of supervision. In 18% of the instances the minister was responsible for the direction; in 35% of the instances a special committee had charge of the building. In one instance the custodian was an official of the church, without pay, who directed the paid janitor under him.

One clergyman added to his reply: "Janitor work is the kind of service that never will be done thoroughly."

Another minister explained their plan which differs from the customary method of employing a caretaker.

About ten years ago we conceived the idea of having the janitor's work and salary carried through in the following way. The property committee drew up a contract, stipulating in detail, what was expected both within and without the church. The time was indicated

when he would be expected to fire the furnaces, the average temperature to be maintained, etc. Announcement was made through the church bulletins that sealed bids would be received for one year's service. Copies of this announcement were mailed to all interested parties. They in turn gave the figure at which they would render the service. The chairman of the board of trustees acts as overseer. When the work is satisfactory the custodian is continued for the following year; when unsatisfactory new bids are asked. This arrangement has proven very satisfactory.

When Members are Custodians

We expected that there would be a difference of opinion regarding church members serving as custodians. We were not disappointed. One minister wrote:

While our custodian is under the supervision of the trustees he is pretty much his own boss. Being a member of the church he takes pride in having it as clean as possible and ready for any and all meetings.

But the majority felt that it is usually a mistake to hire a member of the church. Here are some of the comments.

Generally speaking, I believe it would be preferable to have a non-member as the sexton. One who is a member has too much to say about curtailing activities which might make work.

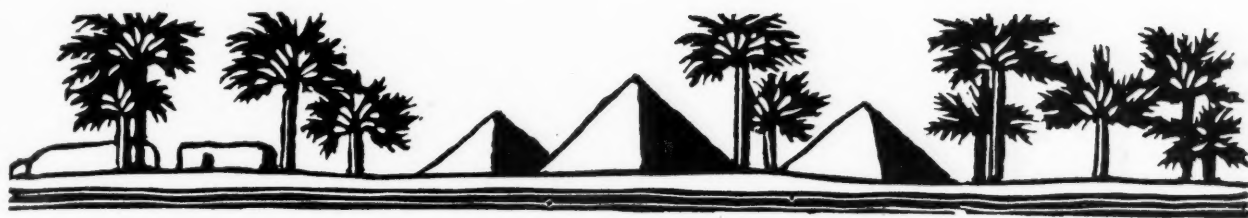
It is a mistake in most instances to hire a member of the church.

Our custodian is on the official board of the church (deacon). This was vigorously opposed at the time but the opposition was unfortunately over-ruled. The net result is that he is his own boss and does about what he pleases. Fails to cooperate with the pastor and has developed a clique within the church to its detriment. He is lazy and fails to keep the church clean but nothing can be done about it as his friends on the board support him. In his official capacity on the board he is an obstructionist and hinders progressive activities especially if he thinks that they involve special work for him. I strongly advise never having a custodian in any way officially connected with the boards of the church. It simply does not work out good for the work of the church.

In one instance there is almost an open encounter for the approval of the congregation. It seems that the janitor lives in an apartment on the premises. His work is visible. The congregation has a higher appreciation of the tasks of cleaning than the spiritual ministry. The minister writes:

Janitor and wife enjoy a closer sympathy with the people because they live on the premises and are easily observed

(Turn to page 28)



An Outline of Christian Missions

A Twelve Months Reading Course in Outline

by John Aberly*

Make 1946-47 a year of missionary instruction. Help your people to see the romance of Christian missions. The following reading course is a good outline to help your own preparation and may make a suitable outline for instruction in your local school of missions.

INTRODUCTION

A PROFESSOR of church history recently made the remark that all the work of his department could be included in a history of missions. Such a statement is certainly justified if missions are equated with the expansion of Christianity, as does Professor Latourette in his recently completed comprehensive work. Not all periods of church history have, however, devoted themselves primarily to the spread of Christianity. There has been a periodicity in missions, as in all other good works, from apostolic times and up to the present.

Christian missions began with Jesus himself, though his work marked only their beginning (Acts 1:1). After his resurrection, he entrusted the work to the Apostles, a name which itself means, those who are sent, missionaries. In the order in which our gospels are arranged, the great commission to make disciples of all nations concludes the first one. And a very early ending to the oldest gospel, that of St. Mark, concludes with a statement showing how faithfully the first Christians obeyed the command: "They went forth and preached everywhere, the Lord working with them and confirming the word with signs following."

While missions have thus from the beginning been a chief concern of the church, they have not until more recent times been made a special subject of study. Harmack's *Expansion of Christianity in the First Three Centuries* about early times, and Warneck's *History of Protestant Missions* about modern times were pioneers among such studies. Dr. Warneck also succeeded

in having continental universities recognize the subject of missions as of such importance as to provide special chairs and professorships to deal with it. Some of the leading universities in America have followed their lead. Then, too, mission organizations have been appointing their own literary secretaries. After the Edinburgh Conference in 1910, a Research Missions Library was established—this in addition to the library facilities of some of the large universities.

Ecumenical Missionary Conferences also were made the occasion for reports that have particular value for the student of missions. Thus, Denny's *Missions and Social Progress* was published about the time of the Ecumenical Missions Conference in New York in 1900. The reports of the Edinburgh Conference in 1910, of the Panama Conference following, and of the Continuation Conferences in the larger mission fields after that, of the Jerusalem Conference in 1928 and of the Tambaram Conference in 1938, as also of other more sectional Conferences, all are full of information regarding the needs, the fields, and the work of missions. Then *The World Missionary Atlas*, the joint work of Yale University through Dr. Beach, Dr. C. H. Fahs, Research Missions Librarian, and Dr. J. Bartholomew of the Edinburgh Geographical Institute became in its time a standard volume of mission information. After World War I, plans were made to survey all the large mission fields. Only that of The Christian Occupation of China was published. Surveys of departments or fields of work have also been made. Thus Education in India, Education in China, Education in Japan, and, more

comprehensive than all the others, Education in Africa, West, East and Central, have been made subjects for special study. The Christian College in India was studied by a special commission of educators and their report was published in 1931. The Laymen's Report on Missions in the Far East and the six volumes of Fact Finders Reports were published about the same time. Nor was rural work neglected as is shown by the studies of Dr. K. L. Butterfield for the Orient and by J. Merle Davis for Latin America. For the meeting at Madras in 1938 a Statistical Survey of the World Mission gave information up to date, and methods of presenting the gospel were presented in Dr. Kramer's *The Christian Message in a Non-Christian World*.

Then societies publish annual reports and jubilee or centenary volumes from time to time. Even a tri-jubilee account of the work of the London Missionary Society appeared in 1945. The literature on missions has become so vast that it requires specialists to master it. In these studies, only those books of a more general character are included among basic books. Their reading, however, should be supplemented by a more detailed study of some special field or department of work. Such reading might well be made to center about the field or fields in which the readers own special interests lie.

Basic Books

Among these the seven volumes by Dr. K. S. Latourette on the *History and Expansion of Christianity*¹ stand in a class by themselves. Dr. Julius Richter's studies on all the various mission fields would come next in order but only the earlier ones—those on India and on the Near East—have been made available in English translations and these do not bring the history beyond the first decade of the present century. For those who want briefer summaries, compends are available. Warneck's *History of Protestant Mis-*

*President emeritus of Gettysburg Theological Seminary; author of "An Outline of Missions."

sions² still has value but the history does not go beyond the end of the 19th century. Then Robinson's *History of Christian Missions*³ covers the whole subject up to the eve of the first World War. Among more recent books there are W. O. Carver's *The Course of Christian Missions*,⁴ R. H. Glover's *Progress of World Missions*,⁵ W. D. Schermerhorn's *The Christian Mission in the Modern World*,⁶ Archibald Baker's *Christian Missions and a New World Culture*,⁷ and the most recently published of all these surveys, the author's own *An Outline of Missions*.⁸ As all of these of necessity come to a stop while the history goes on the student is directed to the *International Review of Missions*,⁹ and particularly the comprehensive surveys of world missions as given in the January number of that Review to keep his information up to date. Those surveys indeed are valuable, not only because they give a bird's eye view of the work of missions for the year under review but also because they keep the reader informed of the chief political events in all the various countries in which missions are operating.¹⁰

JULY-AUGUST

For summer reading it is suggested that the books in the New Testament that deal with missions be re-read. In reading them, the message of missions, the motives that led men to undertake them and the methods they followed should be made the subjects for special observations. The gospel for the Gentiles, that of St. Luke, and the Acts of the Apostles, as also the Epistles of St. Paul may thus be re-read. This will suggest a study of the work of St. Paul, who ranks not only as one of the first, but also, as the greatest missionary. A brief outline for all the above may be seen in *An Outline of Missions*,¹¹ on the Scriptural Basis for Missions.

Then for summer reading some of the many interesting biographies of missionaries may be read. These would not only illustrate the message, the mo-

tives and the methods of missions but also direct the attention of the student to the various fields and departments of mission work. The selection here made aims to cover as many periods, fields and departments of work as is possible in so limited a list. The following biographies are suggested:

Raymond Lull, *First Missionary to Moslems* by Zwemer;¹² Schwartz of Tanjore by Jesse Page;¹³ William Carey by George Smith;¹⁴ Alexander Duff by William Paton;¹⁵ David Livingstone by William Blackie;¹⁶ Mackay of Uganda by his sister;¹⁷ John G. Paton of the New Hebrides, an autobiography edited by James Paton, his brother;¹⁸ George Grenfell by George Hooker;¹⁹ Mary Slessor of Calabar by W. P. Livingstone;²⁰ *Laws of Livingstone* by W. P. Livingstone.²¹

SEPTEMBER

A. D. 100 to About 500

These dates cover two distinct periods. In the first one, up to 313, the church was not in favor. Her witnesses were not unfrequently called on to seal their testimony with their blood but that very blood became the seed of the church. The names of her missionaries are not known. Tertullian who died about 222 says that "every laborer finds out God and manifests him." The spread of the gospel seems to have been due to a real laymen's missionary movement.

Then too, literature, thus early, was drafted into the service of the church. The Bible which already was in the language of culture in the Roman world was further translated into Syrian, Latin and several Egyptian languages. Then, because this sect of Christians was everywhere spoken against, an apologetic literature was called for and produced which has had few equals—Justin Martyr, Hippolytus, Tertullian, Clement of Alexandria, Irenaeus and others contributed to it. During this first period the gospel spread from Gaul and even Britain in the West to Persia and possibly India in the East. It is estimated that one-fifteenth of the population of the Roman Empire was Christian by the end of this period. How marked a success this was may be seen when put against the less than one-fortieth of the population of India who in recent times have accepted Christianity in that great empire.

The second period (313-500) begins

with Constantine's Edict of Toleration. Christianity then largely expanded because it received royal patronage. It, however, brought into the church also many who were but nominal Christians. In spite of this there was a remnant of genuine missionaries who labored in outlying regions—Ulphilas (313-383) among the Goths, Martin of Tours (316-400) in France, St. Patrick (389-461) in Ireland, Frumentius and Oedsius in Abyssinia, and Syrian monks in Arabia. Monks were indeed the chief missionaries though merchants also seem to have carried the gospel to parts especially to Arabia.

Apart from the numerical results of missions, movements were inaugurated that influenced the future spread of Christianity and even of civilization itself.

Readings:

Expansion of Christianity, vol. I, pp. 45-369; *Outline of Missions*, pp. 11-21; *Course of Missions*, pp. 45-57; *Progress of Missions*, pp. 41-47.

OCTOBER

500 to 1500

The Roman Empire came to an end in the West in 476. Only a pale reflection of it continued in the East with Constantinople as its capital. The Academy of Athens, the intellectual center of Greek culture, was closed by the Emperor Justinian in 529. Great as were the changes caused by these events, there were even greater ones affecting missions when Moslems, who date their religion from 622, swept over the very countries in which Christianity had scored its earliest successes. They thus took over the Near East and North Africa, and, crossing the Straits of Gibraltar, were turned back only after the decisive battle of Tours in 732.

New forces, which made for the spread of Christianity also appeared. One of the chief of these was the founding of the Benedictine Order at Monte Corvino in 529. Not only did it devote itself to the extension of Christianity but it also became the model for other orders through which the church in its Roman form has ever since done most of its mission work. Then the monastery at Iona, an Island west of Scotland, became a training center which dates from 563, from which missionaries independent of Rome were sent to the lowlands, the Vosges Mountains and on even as far as northern Italy. These included Columbanus, St. Gall, Willibrord and Winifrid or Boniface. From Rome was sent Augustin with his 40 monks through whom Saxon England became Christian while Augustin himself became the first Archbishop of Canter-

1. History of the Expansion of Christianity—K. I. Latourette—Harpers. Seven volumes.
2. History of Protestant Missions—G. A. Warneck, Revell—1901.
3. History of Christian Missions—C. H. Robinson, Scribner's—1920.
4. The Course of Christian Missions—W. O. Carver, Revell—1932.
5. Progress of World Missions—R. H. Glover, Harpers—1925.
6. The Christian Mission in the Modern World—W. D. Schermerhorn, Abingdon—1930.
7. Christian Missions and a New World Culture—Archibald Baker, Willet & Clark—1934.
8. An Outline of Missions—John Aberly, Muhlenberg Press—1945.
9. Published by the International Missionary Council, 156 Fifth Avenue, New York.
10. In the literature that follows for each month's readings, the following abbreviations are used: Expansion of Christianity—for Latourette's books. Course of Missions—for W. O. Carver's book. Progress of Missions—for R. H. Glover's book. Outline of Missions—for John Aberly's book.
11. Muhlenberg Press, Philadelphia.

12. Funk & Wagnalls, 1902.
13. Macmillan, 1921.
14. E. P. Dutton & Co., 1909.
15. Doran, 1923.
16. Harpers, 1881.
17. Student Missionary Library, 1881.
18. Revell, 1898.
19. Revell, 1909.
20. Hodder & Stoughton, 1916.
21. Doran, nd.

UNITED STEWARDSHIP COUNCIL STATISTICS, ISSUED FOR 1945

Religious Body	TOTAL GIFTS							
	Budget Benevolence	Denominational Benevolence	Other Benevolence	Total Benevolence	Congregational Expenses	All Purposes	Membership Excluding Infants	Reports for Year Ending
1. Baptist, National	\$ 260,000	\$ 412,000	\$ 75,000	\$ 487,000	\$ 5,000,000	\$ 5,487,000	4,500,000	April 30, 1945
2. Baptist, Northern	5,124,247	5,241,788	1,289,787	6,531,575	24,944,484	31,476,059	1,570,446	April 30, 1945
3. Baptist, Southern		17,303,519		17,303,519	59,295,901	76,599,420	5,401,543	Dec. 31, 1944
4. Brethren, Church of	444,736	1,119,146	100,000	1,219,146	2,000,000	3,219,146	180,287	Feb. 28, 1945
5. Brethren, United	691,608	1,649,588	125,900	1,925,488	6,470,676	8,396,164	392,859	Oct. 31, 1945
6. Congregational Christian	1,807,730	2,140,140	1,217,761	3,357,901	17,467,525	20,825,426	1,113,930	Dec. 31, 1944
7. Disciples of Christ	3,385,233	4,591,834	792,235	5,384,068	20,997,438	26,381,506	1,693,127	June 30, 1945
8. Episcopal, Protestant	6,149,339	7,068,676		7,068,676	33,112,422	40,181,098	1,475,968	Dec. 31, 1944
9. Evangelical Church	833,374	1,813,914	129,738	1,943,652	5,698,342	7,641,994	253,469	Sept. 30, 1945
10. Evangelical and Reformed	1,316,819	2,374,006	263,861	2,637,857	10,778,625	13,416,482	689,780	Dec. 31, 1944
11. Friends, Ohio (Damascus)	69,676			69,676	187,665	257,341	4,614	June 30, 1945
12. Lutheran, American	1,109,935	2,065,615	447,421	2,513,036	6,919,571	9,432,607	428,584	Dec. 31, 1944
13. Lutheran, Augustana	648,681	2,219,191		2,219,191	4,705,921	6,925,112	291,932	Dec. 31, 1944
14. Lutheran, United	2,722,542	5,094,987		5,094,987	19,143,868	24,238,855	1,284,806	Dec. 31, 1944
15. Methodist Church	12,771,339	21,598,525		21,598,525	94,625,351	116,223,776	8,046,129	Dec. 31, 1944
16. Nazarene, Church of	747,005	918,712	42,237	960,949	9,428,649	10,389,598	186,224	Dec. 31, 1944
17. Presbyterian, United	1,520,078	1,785,548	370,292	2,155,840	4,619,562	6,775,402	198,759	March 31, 1945
18. Presbyterian, U. S. (South)	5,230,268	5,230,268	311,052	5,541,320	12,976,863	18,518,183	580,369	March 31, 1945
19. Presbyterian, U. S. A. (North)	7,103,633	10,166,233		10,166,233	49,492,782	59,659,015	2,161,872	March 31, 1945
20. Reformed in America	1,162,095	1,162,095	218,030	1,380,125	4,773,776	6,153,901	173,975	April 30, 1945
Total U. S., 1945	53,098,338	94,025,461	5,534,304	99,558,764	392,639,421	492,198,185	30,628,673	
Total U. S., 1944	54,731,400	77,508,632	3,747,947	81,259,589	342,434,983	423,695,471	25,564,805	
21. Baptist, Ontario and Quebec		255,555		255,555	1,069,144	1,324,699	52,175	April 30, 1945
22. Baptist, Western Canada	69,481	86,507		86,507	332,964	419,471	16,788	April 30, 1945
23. Presbyterian, Canada	529,122	529,122	139,790	668,912	2,967,811	3,636,723	172,432	Jan. 31, 1945
24. United Church of Canada	2,511,746	2,618,210	580,439	3,198,649	11,925,867	15,124,516	728,122	Dec. 31, 1944
Total Canada, 1945	3,110,347	3,489,394	720,229	4,209,623	16,295,786	20,505,409	969,517	
Total Canada, 1944	2,840,908	3,477,490	421,466	3,898,956	14,273,899	18,172,856	968,924	
Grand Total, 1945	\$56,208,687	\$97,502,951	\$ 5,955,770	\$103,457,720	\$406,913,320	\$510,371,041	31,597,597	
Grand Total, 1944	\$57,572,308	\$80,986,122	\$ 4,169,413	\$ 85,158,545	\$336,708,882	\$411,868,327	26,533,729	

Religious Body	GIFTS PER MEMBER				
	Budget Benevolence	Denominational Benevolence	Total Benevolence	Congregational Expenses	All Purposes
1. Baptist, National	\$.05	\$.09	\$.10	\$ 1.11	\$ 1.21
2. Baptist, Northern	3.26	3.33	4.15	15.88	20.04
3. Baptist, Southern		3.20	3.20	10.97	14.18
4. Brethren, Church of	2.46	6.20	6.76	11.09	17.85
5. Brethren, United	1.75	4.19	4.90	16.47	21.37
6. Congregational Christian	1.62	1.92	3.01	15.68	18.69
7. Disciples of Christ	2.00	2.77	3.19	12.40	15.59
8. Episcopal, Protestant	4.16	4.73	4.78	22.43	27.22
9. Evangelical Church	3.28	7.15	7.66	22.48	30.14
10. Evangelical and Reformed	1.90	3.45	3.80	15.62	19.46
11. Friends, Ohio (Damascus)	15.10	15.10	15.10	40.67	55.77
12. Lutheran, American	2.58	4.82	5.86	16.14	22.00
13. Lutheran, Augustana	2.22	7.87	7.87	16.69	24.56
14. Lutheran, United	2.11	3.96	3.96	14.90	18.86
15. Methodist Church	1.58	2.68	2.68	11.76	14.44
16. Nazarene, Church of	4.01	1.93	5.16	50.63	55.79
17. Presbyterian, United	7.64	4.98	10.84	23.24	34.08
18. Presbyterian, U. S. (South)	9.01	9.01	9.54	22.35	31.90
19. Presbyterian, U. S. A. (North)	3.28	4.69	4.69	22.89	27.59
20. Reformed in America	6.67	6.67	7.93	27.43	35.36
Average U. S., 1945	1.73	3.06	3.25	12.81	16.06
Average U. S., 1944	2.27	3.03	3.17	13.39	16.57
21. Baptist, Ontario and Quebec		4.89	4.89	20.49	25.38
22. Baptist, Western Canada	4.13	5.15	5.15	19.83	24.98
23. Presbyterian, Canada	3.06	3.06	3.87	17.21	21.09
24. United Church of Canada	3.45	3.50	4.39	16.37	20.77
Average Canada, 1945	3.39	3.61	4.34	16.81	21.15
Average Canada, 1944	2.49	3.58	4.02	14.98	18.75
General Average, 1945	\$ 2.15	\$ 3.11	\$ 3.30	\$16.04	\$19.34
General Average, 1944	\$ 2.30	\$ 3.05	\$ 3.20	\$13.37	\$16.69

These statistics are furnished by national officers of religious bodies, members of the United Stewardship Council. Budget Benevolence includes contributions to the missionary budgets of the reporting bodies. Denominational Benevolence includes gifts to any benevolence in the denomination whether or not it is included in the national denominational budget. The totals for columns C, D, E, F, G, H, are all larger than for the preceding year. The gifts per member are also larger for K, L, M, and N.

Compiled for the
United Stewardship Council
Harry S. Myers, Secretary
Hillsdale, Mich.

bury in 601. Even more powerful were the orders founded in the 13th century, the Franciscans and the Dominicans.

Then beginning with 800 the Holy Roman Empire became a force for the spread of Christianity. The Saxons for political reasons were compelled to accept it. Through Ansgar and his successors, the then powerful Nordic kingdoms were also reached.

In the East, Cyril and Methodus became missionaries to the Slavs in the ninth century while the conversion of Russia dates from the next century.

A mistaken zeal to recover the holy sepulchre united Europe in the Crusades from the 11th to the 13th centuries. For the first time the church blessed the sword. As used by the Teutonic Knights, it helped to extend the Christian sway to Prussia.

In the East Nestorian Missions extended their work as far as South India and Central China. And in the

13th Century, under the rule of the great Khans, the Franciscans, John of Monte Corvino and others, had a successful work in China as far as to Peking.

While these were the thousand years of uncertainty they added new countries and opened the way to more. And though means used were not infrequently doubtful or even wrong ones, there always was the godly remnant that held the promise for the future.

Readings:

Expansion of Christianity, volume II; *Outline of Missions*, pp. 22-35; *Course of Missions*, pp. 58-90; *Progress of Missions*, pp. 48-67; *The Medieval Missionary—A Study in the Conversion of Northern Europe* by James Thayer Addison, published by International Missionary Council, 1936.

NOVEMBER

Prelude to the Modern Period of Missions

It is difficult for us in our day to

visualize the world outlook that preceded and led up to the modern missionary movement. Up to that time the so-called Christian world had been almost confined to the smallest of the continents. Moslems had virtually cut off Europe from access to the teeming populations of the old civilizations of the East. America, Africa south of the Sahara, and the Islands of the Pacific were then as yet undiscovered.

Marco Polo had written of his adventures in China and India. He had fired the imagination of the West by his account of the wealth of the Indies. But how to reach these—this was the problem of the time. The Venetian Republic of which the Polos were representatives, had before this followed an overland route, long and difficult, to China. Spain and Portugal, then the leading countries in Europe, sought a way to reach the Indies by sea, the former by sailing westward, the latter seeking an eastern route by

going around Africa. This led to discoveries which prepared the way for missions, as discoveries have always done—Captain Cook's in the 18th century and those of Livingstone and Stanley in the nineteenth. In the words of Livingstone, the end of exploration was the beginning of missions then as later.

But the church in Europe first needed to be revived. The Reformation rediscovered the Pauline doctrine of free grace for all men. Logically, this ought to have led directly to world missions. However, it took some time, even required a return to vital religion in Pietism, before evangelicals saw this application of the doctrine of salvation by grace. Before this, Roman Catholics through their orders, old and new, and in their loyalty to the church, became the pioneers in this modern missionary movement.

The invention of printing by Gutenberg in 1438 also needs to be accorded a large place in preparing the way for missions. Among the very earliest mission undertakings there are always found printers.

A new world opened, a more vital religion, new instruments with which to work—these under God were the forces that prepared the way for the modern missionary movement.

Readings:

Expansion of Christianity, volume III, pp. 1-83; *Outline of Missions*, pp. 36-39; *Course of Missions*, pp. 91-96.

(References to Franciscans, Dominicans, Augustinians and Jesuits, as given in index to vol. III of *Expansion of Christianity* should also be read.)

DECEMBER

Roman Catholic Period, 1500-1700 and After

From 1500 to 1700 Roman Catholic missions were practically in sole charge of missions in pagan lands. The Catholic countries, Spain and Portugal, not only had power and wealth but also were in control in part or whole of the countries in which the church could be planted. What was even more important, they also had the agency in the orders, Franciscan, Dominican, and especially the new Order of the Society of Jesus, which dates from this period.

Spain's explorations brought her into contact with the more primitive but also less populous regions. Her colonization, more than conversions, was responsible for the expansion of Christianity. Yet even so among the primitives there labored not a few real missionaries—the Jesuits along the St. Lawrence, the missions among the Indians in Florida and along the West Coast of the United States, and especially the many who labored in, what is known as Latin America, among

them Las Casas, added large areas to the church. To the Spaniards credit must also be given for bringing the Philippine Islands into the Christian fold.

As a real mission project, however, the entrance of missionaries into the great cultural lands of the Orient is of greater interest. Here the pioneer missionary was Francis Xavier, one of the founders of the Jesuit Order who at the invitation of the king of Portugal began his work in 1542 in Goa—a Portuguese possession—on the western coast of South India. Portugal also had possessions which extended to other parts and this made it possible for Xavier to extend his work to the Moluccas, and to Japan. He also planned to go to China but died near its shores in 1552.

Others followed. Under Akbar the Great (d 1605) they even had a church in Agra in North India. Their chief work, however, was in South India. There the Madura Mission was justly famed since it attempted to reach Indians by using the methods of India's religious leaders. Robert de Nobili (d 1656) was the leader in this movement.

Matteo Ricca (d 1610) had even at an earlier date used similar methods in China only there it was by imitating the literati that he made his contacts. In Japan the Jesuit missionaries by 1614 are said to have gathered 600,000 into the church in and about Nagasaki.

Their work was also extended to the Congo Basin in Africa and to Mozambique in East Africa. If the vast areas thus reached are considered, there has not been any period that has witnessed a larger expansion of Christianity than this one when Roman Catholic missions so largely had entire possession of the field.

Roman Catholic missions did not stop with the end of this period but are continuing in all parts of the world to the present day. India, China and Africa have been the fields of largest concentration of their work. Largest successes have attended their work in countries that have been colonies of Roman Catholic countries—Indo-China, the Belgian Congo, etc. In all their world missions the latest reports show that they have 200,000 missionaries, men and women, and a membership in mission churches of 25,000,000.

Readings:

Expansion of Christianity, volume III, pp. 83-185; 240-276; 307-366; also portions under *Index "Roman Catholic Missions,"* volumes IV-VII; *Outline of Missions*, pp. 40-48; *Across a World*, J. J. Considine, Longman's, 1942.

JANUARY

Forerunners of the Modern Missionary Movement

The earliest missionary society organized was called The Corporation for the Propagation of the Gospel in New England (1649), later known as the New England Society. Its first mission was that of John Eliot of Roxbury, Massachusetts. He (as did also Mayhew of Martha's Vineyard) organized the Indians into settlements. Contemporaneous was the work of John Campanius along the Delaware though his work was supported by the Swedish government.

Turning to mission societies, the Society for the Promotion of Christian Knowledge (SPCK) dates from 1699 and one of the same name in Scotland from 1709. David Brainerd (1743-47) was supported by the Scottish Society. Then the Society for the Propagation of the Gospel (SPG) dates from 1701 and it had for its first object work among scattered colonists and their servants. It was this society that sent John Wesley to Georgia in 1735.

While the Dutch did some colonial mission work some time earlier, the pioneer effort of Protestants to evangelize the great cultural lands in the Orient was made by what is generally known as the Danish-Halle Mission, in which work the SPCK soon shared and so it would properly be called the Danish-Halle-SPCK Mission. The initiative came from the Danish king who had a colony at Tranquebar, India, since 1620, but its missionaries and main support came largely from the Pietists whose leading institutions were at Halle and later from British Christians in India and Britain. Ziegenbalg (1706-1719) was the pioneer missionary. Schwartz is generally regarded as their most famous missionary (1750-98). No less than sixty missionaries labored in this mission during the 18th century. They practically inaugurated most of the forms of mission work—evangelistic, including literature, educational and industrial. About 20,000 were received into the church. As it practically ended its work by the beginning of the 19th century, the Church Missionary Society (CMS) and the SPG, which, by that time, had extended its operations, largely fell heir to most of their work. Later, however, the Leipzig Society and its affiliates took over what was left of the mission and its properties.

Moravians began their world-wide work in 1732. They were originally refugees whom Count Zinzendorf befriended and allowed to settle on his estates in Saxony. They thus built a town and named it Herrnhut. On February 10, 1728, they had a day of fast-

ing and prayer, after which twenty-six young men expressed their willingness to go anywhere as missionaries. When the Moravians celebrated the jubilee of their work in 1782, they could report twenty-seven stations and 165 missionaries scattered over countries as far apart as Greenland and the Nicobar Islands. The Virgin Islands, Dutch Guiana, Nicaragua, the Indians of Pennsylvania, Lapland, the Gold Coast in Africa and South Africa were among their fields of labor. What could not the church have done had all Christians caught the fervor of these early refugees!

Readings:

Expansion of Christianity, volume III, pp. 186-239, 276-284; *Outline of Missions*, pp. 49-58; *Course of Missions*, pp. 106-114; *Progress of Missions*, pp. 74-89; *Schwartz of Tanjore* by Jesse Page, Macmillan, 1921; *Moravian Missions* by H. E. Stocker, Publication Board of Moravian Church, 1924.

FEBRUARY

The Modern Missionary Movement

Several important events preceded it. Cook's discoveries in the South Pacific (1768-99) stirred the imagination of Christians, among them William Carey. The French Revolution insisted on the equality of men. But chief place must be given to the religious revival under Wesley and Whitefield—the form that Pietism took in the Anglo-Saxon world.

Even so, the missionary movement still waited on the man. That man was William Carey who both stirred up the home church and started the work in the Orient. One of his greatest services indeed was to organize the Home Base—something previous efforts had failed to do. The Baptist Missionary Society was thus organized in 1792 and this was soon followed by the London Missionary Society in 1795, which aimed to enlist the Paedo-baptists in the work. The Netherlands Society dates from 1797 and the Church Missionary Society (CMS) from 1799. In the United States, the American Board was started in 1810, first in order to enable students who had caught the missionary spirit to do mission work. The American Baptist Missionary Union dates from 1814. As time went on each denomination formed its own missionary organization.

On the continent training institutions at Berlin and Basel preceded the work of missionary societies by that name. Some of the outstanding missionaries of that earlier period were trained in these mission institutions.

Women organized for their large share in mission work beginning with 1842. Young people, especially students, showed great interest in their

A Religious Body	B Foreign Missions	C Gifts per Member	D Amount for Foreign Missions for each dollar for Congregational Expenses
1. Baptist, National	\$ 115,000	.025	.023
2. Baptist, Northern	1,485,933	.94	.049
3. Baptist, Southern	3,485,933	.67	.061
4. Brethren, Church of	216,606	1.20	.103
5. Brethren, United	324,452	.82	.050
6. Congregational Christian	1,280,643	1.14	.072
7. Disciples of Christ	700,000	.41	.033
8. Episcopal, Protestant	643,035	.43	.019
9. Evangelical Church	103,421	.40	.018
10. Evangelical and Reformed	383,943	.55	.035
11. Friends, Ohio (Damascus)	59,389	12.86	.31
12. Lutheran, American	170,055	.39	.024
13. Lutheran, Augustana	311,189	1.06	.066
14. Lutheran, United	734,987	.57	.038
15. Methodist Church	4,434,172	.55	.046
16. Nazarene, Church of	931,593	5.00	.098
17. Presbyterian, United	721,150	3.62	.156
18. Presbyterian, U. S. (South)	1,069,348	1.54	.082
19. Presbyterian, U. S. A. (North)	2,631,146	1.21	.053
20. Reformed in America	412,658	2.37	.086
Total Foreign Missions, U. S.	\$20,352,338		
Average per member U. S.66	
Average, Foreign Missions for each dollar for Congregational Expense052
21. Baptist, Ontario and Quebec	135,644	2.59	.126
22. Baptist, Western Canada	18,844	1.12	.056
23. Presbyterian, Canada	85,000	.49	.028
24. United Church of Canada	950,090	1.30	.079
Total Foreign Missions, Canada	1,189,578		
Average per member, Canada		1.22	
Average, Foreign Missions for each dollar for Congregational Expense073
Grand Total, Foreign Missions	\$21,541,916		
General Average, per member, Foreign Missions67	
General Average, Foreign Missions for each dollar for Congregational Expenses052

CHURCH SUPPORT OF FOREIGN MISSIONS

A supplement to the table on page 17

"Societies of Inquiry" from the very beginning though the organized Student Volunteer Movement dates from 1886. Laymen's missionary movements grew out of the need to send such volunteers to their fields.

After the Edinburgh Missionary Conference in 1910, Mission Councils, provincial and national, were organized in all the large mission fields. These indeed became a model for the churches in Christian lands to organize for life and work which they did in the Stockholm Conference. The World Council of Churches, though its aims are wider, is in the true succession of these movements. What started as a conviction in a few individuals a century and a half ago, thus has been leading to a great fellowship in work and service that is world-wide.

Readings:

Expansion of Christianity, volume IV, pp. 1-109; *Outline of Missions*, pp. 59-73; *Course of Missions*, pp. 115-137; *Progress of Missions*, pp. 74-89; *Two Centuries of Student Christian Movements*, Shedd, C. P., Association Press, 1934.

MARCH

Protestant Missions

Protestant missions in their modern form were begun in India, but their reach from the beginning was out to-

wards all the farthest East. Carey and his associates with the Danish colony, Serampore, as a base, worked in Bengal but soon through Bible translations and through new stations reached far beyond that province. Their work began in 1793. The London Mission began its work in the Madras area 1805. All the older societies began their work before the Mutiny in 1857.

Not only new areas but new departments of work also soon followed. Dr. John Scudder, of the American Board, became the first medical missionary, first in Ceylon, later at Madras. Alexander Duff in 1830 launched a new enterprise when he inaugurated what are known as educational missions, hoping to mold and reach the educated classes.

Then in 1813 Adoniram Judson began his great work in Burma. Robert Morrison began his work in Canton in 1807. His associates, however, had to labor among the Chinese at Malacca and other places and, to develop this work, the Ultra-Ganges Mission was formed.

First the Dutch Colonial Mission and after that Missionary Societies of Holland and the Rhine Provinces in Germany did an extensive work in Indonesia and from there Gutzlaff mission-

ated in Siam as also along the coast of China.

Countries first closed were opened one after the other to missions. India was virtually opened in the revised charter given the company in 1813, China had five treaty ports opened after the regrettable Opium War in 1842 and all China was opened after other wars and the Treaties of Trentsin and Peking in 1858 and 1860. Japan began to be opened in the fifties but really not fully opened before the Edicts were removed in 1873, Korea's opening and the remarkable progress in mission work there began as late as 1882.

Nor should the student overlook the romantic period of missions in the Pacific Islands. John Williams has been called the Apostle of the South Sea Islands. It is of these islands, Tahiti, the Fijis, the Hawaiian Islands, the Maoris in New Zealand that we may well think as we sing of a nation born in a day.

The work in all these far flung fields has continued to this day—its progress has been from mission to church. Yet nowhere else is it more true than here, that each generation needs to be evangelized anew.

Readings:

Expansion of Christianity, volume VI, pp. 65-430, volume VII, pp. 274-408; *Outline of Missions*, pp. 77-192; *Course of Missions*, pp. 157-220; *Progress of Missions*, pp. 93-198.

APRIL

The Near East and Africa

The Near East and North Africa are the chief areas where missions do work among Moslems. Individual missionaries worked among these earlier but work by mission societies began with the Mediterranean Mission of the CMS in 1815. The large work of the American Board dates from 1830. These were followed by many others. Work is done largely in schools and hospitals. Robert College at Constantinople, the Syrian Protestant College in Beyrout, the American University at Cairo and many other colleges and high schools have had large influence in Moslem lands. The medical work has also had marked influence. Prejudices have been overcome and the way has been prepared even though conversions have not been so numerous.

In the non-Moslem parts of Africa, mission work first began in Sierra Leone and Liberia in connection with the emancipation movement. The London Mission Society entered South Africa in 1817—Robert Moffat being one of their famous missionaries. Since Eastern and Central Africa were opened through the explorations of



Call Your Minister

1. **WHEN YOU ARE FACING A SERIOUS PROBLEM.** Most ministers have been trained to help people with their personal, family and business problems. The impartial judgment of a spiritual leader, together with his prayers for Divine guidance will enable you to face your difficulty with confidence. Don't allow your problem to get too big for you.
2. **WHEN SOMEONE IS INTERESTED IN THE CHURCH.** You will meet young people and adults who are new in your community, and others who have not united with the local church. Put in a good word for your church and tell your pastor about these prospective church members.
3. **WHEN THERE IS ILLNESS.** Your minister is as near as your telephone. His presence, counsel, and prayer will be helpful. Your pastor will appreciate your phone call when you, your loved one, or friend is ill or going to the hospital.
4. **WHEN THERE IS DEATH.** Your minister should be notified immediately when there is a death in the family. He can give comfort and counsel at this difficult time. It is proper to consult him before funeral arrangements are made.
5. **WHEN YOU MUST MAKE AN IMPORTANT DECISION.** If you are a young person and face a decision about going to college, arranging your course of study, or choosing your life work, make an appointment to see your minister. The viewpoint of your spiritual advisor should be considered.
6. **WHEN THERE IS TO BE A WEDDING.** Your pastor should be consulted before the wedding day is set. Since you will undoubtedly desire to have one or more conferences with your minister, it is advisable to contact him well in advance of the wedding.
7. **WHEN SOMEONE DESIRES TO BECOME A CHRISTIAN.** Happy, indeed, is the pastor who is asked to talk with someone desiring to become a Christian. Tell your minister about friends of yours who are interested in knowing more about the Christian life.
8. **WHEN YOU HAVE A SPIRITUAL PROBLEM.** Many Christians have questions and fears that bring no little discomfort. Your minister is your spiritual advisor. He can help you overcome your fears and solve your problems.

Your minister is as near as your telephone.

The above article shows the inside pages of a four-page leaflet distributed by the Department of Evangelism of the Baptist Missionary Convention of the State of New York. Reprints may be secured at a nominal cost by application to that body at 433 South Salina Street, Syracuse, New York.

Livingstone and Stanley, a whole new continent has really been opened to missions. The work in Uganda has been outstanding in the annals of missions. Nyasaland through the institutions at Livingstonia has become a center from which work and workers radiate. Tanganyika has become the scene not only for great political events but also large mission efforts. The Congo Basin has furnished a most fruitful field for missions, Roman Catholic and Protestant Institutions have been built up at Lovedale in South Africa, at Livingstonia in the Lake Region, the Fourah Bay College in Sierra Leone, the Prince of Wales College on the Gold Coast, Makerere College in Kenya and others. The continent is being transformed. It has been said that what used to be called the Dark Continent ought to be named the Continent of Opportunity.

Readings:

Expansion of Christianity, volume V, pp. 301-464; volume VI, pp. 6-64; volume VII, pp. 216-273; *Outline of Missions*, pp. 193-258; *Course of Missions*, pp. 221-256; *Progress of Missions*, pp. 199-261.

MAY

Conclusion

Even this rapid survey must have

impressed on the student a number of things. One is that the church has been the gainer in its outlook and vision, in the release of its latent powers and in ecumenicity because of its world missions.

Another is that the work is no longer properly called that of foreign missions. The younger churches have become a real force in the work of world evangelization. Protestants and Roman Catholics have a total membership in mission lands of close to 35,000,000 ministered to by about 400,000 nationals. In most countries the work has become church centered.

And what of the future? It is evident that the imperialism that ruled over subject peoples, which once may have been an aid to missions, must now be regarded as one of their chief obstacles. What the effect will be when colonialism ceases remains to be seen. Certainly it will be necessary for missions to become indigenous.

Readings:

Expansion of Christianity, volume VII, pp. 409-505; *Outline of Missions*, pp. 278-285; *Course of Missions*, pp. 300-312; *Progress of Missions*, pp. 353-371; *Missions Tomorrow*, Latourette, Harpers, 1936; *They Found the Church There*, Van Dusen, Scribners, 1945.

How to Organize Church Secretarial Work

by H. Roberta White

The author of this article has, through her own experience in a number of churches, learned the value of each suggestion which is made. We believe that it will be helpful to churches instituting secretaryship and also to others which have had difficulty in the division of tasks in the church office.

MANY a minister has breathed a grateful word of thanks that the day has passed when the only people on the church staff were he and his wife, the latter who served in a volunteer capacity without compensation. The day of women on the church staff has come to stay. The positions open to women as church secretaries, ministers' assistants and/or secretaries, parish callers and church hostesses are being made increasingly attractive to those who find their interests and abilities in that field.

One of the first problems which confronts both the church and the minister in the hiring of a church secretary is the salary to be paid. The church, like any other 'non-profit organization' is quite willing and frank to state that it cannot compete in salaries paid by commercial and business firms. Yet both the prospective feminine employee and minister know that the satisfaction one gets from church work, cannot be used to pay room and board, nor can it be used as barter for a pair of shoes purchased at the store owned by the leading church deacon.

How much, then, should be paid? One of the first things to be considered is that the church must, if it expects to have expert instead of mediocre help in the church, offer a substitute for social security which is available in other fields. There are two alternatives. One possibility is that a high enough salary be paid so that the individual is able to save a certain amount of each pay check. If the salary is so small that there is nothing left after the employee has paid for room, meals, transportation, clothes, and church pledge (which is more often than not larger than that of many higher income bracket people in the church), there is no opportunity to lay aside any money for the emergencies such as doctor bills. There is no opportunity to buy insurance, or even maintain a savings account. In fact, if a living wage is paid, it means only one thing—living from one pay check to another. The salary should provide enough income that the em-

ployee is free from the need of thinking about money as the main reason for working.

In lieu of social security for church secretaries, many denominations are working for the right to add them, along with ordained persons, to the denomination's pension fund. This would be of great benefit to those considering work on a church staff even though the actual salary might be lower than that paid on other jobs. This savings which accumulates over the years for the individual into which both the employee and the church pay, is of great benefit.

When the beginning salary has been decided upon, don't forget the annual raise to boost the morale. More often than not the suggestion and pressure for a raise for the secretary must come from the minister, who alone knows the long hours and effort which the secretary gives. Too many official board members are prone to think and many often ask, when they see the church secretary only on Sunday, "Just what do you do all week long?"

The minister must plead the case of the secretary and often loud and long. We'd like to hand the proverbial bouquet to the minister who recently obtained a \$300 a year raise for his most efficient and cooperative secretary. Incidentally her salary before the raise was equal to that paid in her city by the majority of business offices. Needless to say this young woman is "sold on her job" not because of the salary alone, but because of an understanding and appreciative minister, and the interest she has in her work.

Once the church has decided how much it can pay a secretary, it also must decide how many it needs. How large should a church be before it has two secretaries. The minister of one large church has used as his basis the ratio of one secretary to every 500 members. His plan is working satisfactorily.

What Are the Duties?

Immediately other considerations come into the picture. If there is one

secretary, what shall be her duties? If there are two, how shall the work be divided? What personal traits are desirable?

Through the school of experience, many a minister has learned that it is most wise not to hire a church secretary or minister's assistant from the congregation which he is serving. The ideal situation is to import a woman for the position.

Many a minister has been sorely tempted during the first harassing months of his new pastorate to send an S. O. S. for his former secretary, especially for the one who understood his eccentricities, could anticipate his needs, worked in harmony and confidence with him, and could meet the public. Many a minister has solved the secretary problem by doing just that, yet at the same time placing his successor under a handicap. Much is to be said on the subject of whether or not a church secretary who knows the ropes in one church should stay on to help the in-coming minister, go with the departing one (providing she is asked), or seek employment elsewhere.

Any woman who works on a church staff must be possessed with a boundless amount of patience, tact, and understanding as well as the ability to keep confidences. As in any job, a pleasing telephone voice is a necessity and a telephone memory an asset.

To be able to recognize voices over the 'phone flatters the caller immensely.

One minister was astounded when called to the 'phone one day to have a masculine voice speak with delight and good humor, "Reverend —, what do you feed your secretary? I called your office today, the first time in six months, and when I asked for you without telling her who I am, your secretary says, 'Yes, Mr. Victorson, Dr. — is in.' It's uncanny. She hadn't heard my voice for six months mind you! How does she do it?"

The secretary should have an enthusiasm for her work which will carry her through storm and turmoil, late hours and rushing schedules. We're still wondering about the secretary in one of Manhattan's largest churches who commented to us, a stranger, one day, "I don't know why anyone would want to work in a church." From the sour tone of her voice, we wondered

why she did. Apparently she wasn't finding much pleasure in her work.

If the church is able to provide two secretaries the division of work should be as complete as possible. Neither of the women should work in the same office, not that they will hinder each other by engaging in small talk, but that any office visitor will interrupt both employees. Whether the office visitor comes seeking someone to whom she can pour out her woes, or to make a reservation for the dining room, the conversation will not include two but three. Why waste the time of two, when one can handle the situation?

Division of Labor

The division of labor will almost automatically give to Secretary No. 1 the position of minister's secretary and to Secretary No. 2 the role of church secretary. Often the latter position is expanded to include the title of church hostess.

The minister's secretary is preferred by most ministers to be younger than they are, and unmarried. The fact that the woman is unmarried and without home responsibilities leaves her free to concentrate more completely on her work. Not to mention the fact that if the occasion arises to work overtime to meet a deadline with the printer for the next issue of the parish paper, there is no family at home about which she is worrying while they wait for dinner. This is not a selfish reason for asking that Secretary No. 1 be unmarried. It has merely proven to be more practical for many reasons.

Secretary No. 2 may be either younger or older than the minister. If older, she often fills the capacity of church hostess and "mother confessor" to those who find need of such a woman to whom they can unburden themselves.

With two secretaries, the one in second place should be given the responsibility of maintaining accurate and up-to-date church records, answering the phone and referring calls to the proper person, maintaining the schedule of church activities to prevent conflicts. She may also do routine mimeographing, addressographing envelopes, and caring for bulk mailings. Of course there is the emergency time when all the church staff cooperate in getting out the large mailings. Even volunteer help is made use of.

While Secretary No. 2 is doing this type of work, Secretary No. 1 is free to assist the minister, care for his correspondence and that relative to the policy and operation of the church, make his appointments (and remind him of them), do research work in connection with his sermons, lectures, and writing, edit his manuscripts, and serve as the buffer between him and the pub-

lic, when need be. She will also make suggestions to him of parish calls that should be made. Frequently a secretary will hear about persons sick, bereaved, or in trouble before the minister does.

We recall one instance when tragedy struck in the home of an active church family during the night taking the life of a beloved twelve year old boy. Early the following morning one of the public school teachers informed her friend, the church secretary, of the death. Before the breakfast hour, the secretary's phone call interrupted her minister at his shaving. In the grief and consternation which swept over the family, neither its members nor friends had thought to tell the minister of the tragedy. The family so deeply appreciated the early morning call of their pastor who rushed to the home, that they failed to notice as he had, that he arrived sans his necktie.

Must Know the Minister

The minister's secretary can aptly dispatch her numerous duties if she is taken into the minister's confidence and told his attitudes and policies. The secretary who knows that the minister has an unbreakable rule that he will marry no one unless he is able to have at least an hour's pre-marital counseling period with an altar-bound couple, will never calendar a ceremony without first inquiring if the couple is willing to give the time for such a counseling session. Thus she is able to save valuable time for the head of the staff.

Such was the case of the couple who came in a flurry to the church office late one afternoon. When the question was asked about the pre-marital counseling period, the man replied, "Heck no, lady. I ain't got no time for sech! We just want ta git hitched. I gotta git back home by milkin' time."

One minister informed his secretary that his one great inconsistency in life was his allergy to the Woman's Christian Temperance Union, and his earnest desire to counsel with alcoholics. So keen was his desire that she was instructed to turn away no person coming either for money or help who seemed to be under the influence of liquor. She was to call him each time a "case" came in. At the same time no announcements for the W. C. T. U. could be accepted for any of the church publications.

The ability to see all, know all, and tell nothing should apply in the case of the minister's secretary. Much that goes across the minister's desk would make interesting conversation outside the office, but the strictest confidence should be maintained. Many a secretary knows family secrets which have been bared in a church office. Like the

physician's assistant, confidences die with the individual who has shared them.

One of the problems confronting the secretarial staff of a church is the meeting of outside demands. Too many church secretaries are harried by requests from youth fellowships, women's groups, the finance committee, and other intra-church bodies for work these groups could usually do for themselves. From these outside demands, the church staff must be protected.

Swapping Help

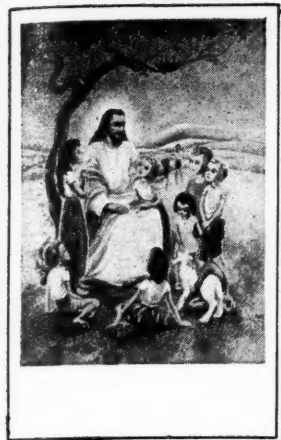
One staff solved the problem by announcing that all requests for mimeographing and routine typing must be received not less than four weeks before it was needed. The staff had discovered that the organization which is so well regulated that it knows what it wants and can anticipate its needs that far in advance, doesn't make demands on the church office anyway. Thus the rush orders were eliminated.

Another minister issued the order that all outside demands must go over his desk. Incidentally the majority of them never got further. His finance chairman, who recently designed a letter for parish coverage, had learned that the short-handed church staff could not care for such a large mailing. He declared that as long as he was chairman of finances, the letters would be done by a commercial letter shop with him paying the bill. "I don't use all of my tithe anyway, so why not do this." (Please, somebody pin an orchid on him!)

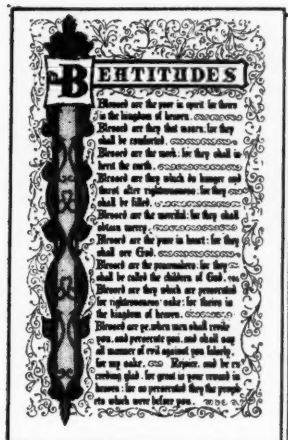
In some churches a course in using office equipment has been offered under the direction of the church secretary for the youth fellowship or University of Life members. From the group a committee is selected which meets several consecutive evenings to learn how to properly cut stencils, operate and care for the mimeograph, hectograph, and addressograph. Now those youth groups can do their own letters, print their announcements, and often serve as volunteer helpers in the office after school. Only responsible youth are picked for the course, and their sponsor is always on hand when they are working on their projects at the church.

One of the most commendable solutions to the problem of outside demands makes use of the old barter idea. When the secretary is asked to mimeograph a two-color Christmas program for the women's society in double-quick time, the reply of the secretary takes this turn, "Mrs. Henry your program certainly deserves to be printed and to have a good job done on it. I'd like to help you, but here are the things I have to do before the time you need these programs on Wednesday." Then she

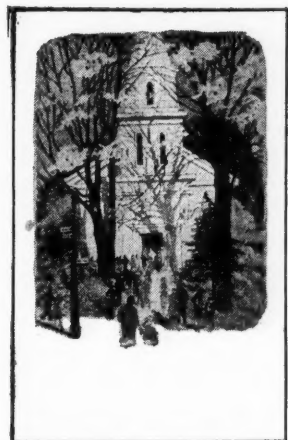
DESIGNS FOR SERVICE FOLDERS



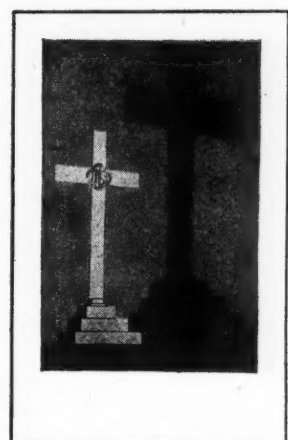
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tactfully lists a few technical jobs as well as a few routine ones which any outsider can do.

By this time if Mrs. Henry hasn't already started to apologize for being so imposing, the secretary comes forth with what sounds like a new and bright idea, without Mrs. Henry suspecting it has been in the back of the secretary's busy head all the time. "Now Mrs. Henry, it will take me at least three hours to prepare the stencils and to do the mimeographing of your programs as you want them done. Suppose you fill in that amount of time by coming into the office Monday morning at 9 o'clock and addressing mailing labels, filing address changes. . . Only by such an arrangement can I help you." Fortunately the idea does work. When church members learn they will have to reciprocate with time and labor, the outside demands frequently decrease. We are not suggesting that no demands should be made on the church office staff. However, imposing must be eliminated and the people educated to volunteer help when they want assistance.

The secretary should have a definite pride in her work, believing that it demands her best, and that no work goes out from the office as an ambassador of the church unless it is her very

best. And that means among other things, letters without erasures, envelopes with the stamps placed straight (and no lipstick smears on the flaps!), letter perfect printed materials, and neat mimeographing which has been slip-sheeted.

One final consideration is the relationship between the minister and the members of his staff. Each member must have a chance to grow. They are not created some slave and some free. All should have a chance to plan, create, suggest, and carry out their ideas. Between the minister and staff members there must be a feeling of mutual-ity and common concern in their tasks. The duties of all must be clearly defined, responsibilities listed, and as there must be no over-lapping, so also there must be no infringing.

The church secretary has a place all her own and by her own initiative can make it a most enjoyable and happy position. She can find satisfaction, pleasure, humor, pathos, and live close to the public. She will associate with the great and the near great, the rich and the poor, the weak and the strong. Given the right combination of attributes, surroundings and associates she will come forth feeling she has one job in a million. She is a church secretary and she's glad she is.

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The Church and Radio

A department conducted in cooperation with the Joint Radio Committee of the Congregational-Christian, Methodist and Presbyterian, U. S. A., Churches.

Department Editor: Horace M. McMullen

AT the Sixteenth Annual Institute for Education by Radio held at Columbus, Ohio, early in May, religious radio emerged with a united front whereas in the radio industry generally battle lines were more firmly drawn between the Federal Communications Commission and the National Association of Broadcasters, representing the commercial radio interests.

For several years past religious broadcasters attending the Institute have been meeting informally to discuss issues of common concern. At this year's gathering the group formally organized as the Religious Radio Association. Purposes of the association will be to foster fellowship and the sharing of common interests among those concerned with religious radio; to work for high standards of religious radio programs, and to collect and disseminate data concerning religious radio—its extent, nature, and the reaction of the public.

A nominating committee was appointed to select a slate of officers who will function until the first annual convention of the new group. The nominating committee is composed of Willard Johnson, vice president of the National Conference of Christians and Jews; Dr. Fred Eastman, professor of drama at the Chicago Theological Seminary; Franklin Dunham, radio director of the U. S. Office of Education and noted Catholic layman; Rabbi Moshe Davis, Jewish Theological Seminary of America; and Dr. J. Erwin Wright, executive director, National Association of Evangelicals.

Individuals joining the association will be required to subscribe to a set of principles which are embodied in the constitution. These affirm:

"That the exposition of doctrine shall be affirmative. Religious broadcasts shall not be used to attack other creeds or races.

"That religious broadcasters shall not only avoid stirring up hatred against human beings of any race, nation or creed but shall seek to contribute to the understanding and good will which are basic to a just and durable peace among the peoples of the world.

"That no religious program for which radio time is granted on a sustaining basis (i. e. without charge) by the radio stations or networks shall appeal over the air for contributions for the support of the program. Nor shall a charge for sermons, pamphlets, or religious objects, distributed through such religious programs, be used by the organizations as a means of raising funds.

"That religious programs on a commercial basis (i. e. programs which purchase their radio time) may appeal for funds on the program in their support only upon the condition that they furnish to the public upon request published annual statements of their receipts and expenditures attested by a certified public accountant."

At this date it is difficult to assess the value of such a union. Obviously, however, it is a sign of hope that the three major religious groups are desirous of closer cooperation in this field. Each will be strengthened thereby.

Such an organization also indicates the need for unity if religion is effectively to make use of its radio time. Radio has become so highly technical and so expensive that small units find difficulty in doing a good job.

Often unity is enjoined upon religion by outside secular forces. As one of these forces radio is indirectly contributing to a unified religious program.

At a religious work study group also meeting in connection with the institute speakers agreed that church groups have improved the quality of their radio programs and have become alive to the technical aspects of broadcasting.

Everett C. Parker, director, Joint Radio Committee of the Congregational Christian, Methodist and Presbyterian U. S. A. Churches, said local religious broadcasts, especially, are improving in quality. He expressed gratification over this development, stressing that local programs comprise the bulk of religious broadcasting in this country.

Rabbi Moshe Davis of the Jewish Theological Seminary of America and chairman of the group, urged religious broadcasters to "revolutionize" their

approach.

"The most effective techniques, the most talented writers the most gifted producers and actors, the most imaginative and soul-stirring narratives must be gained for religious radio," he said.

More support by churches, religious groups, and publicists for religious radio programs was urged by Elinor Inman, director of religious broadcasts, Columbia Broadcasting System.

* * *

At Columbus a decided division arose among the radio educators present over the FCC's Blue Book, on broadcasting in the public interest. The Blue Book was prepared by Charles Siepmann, for 12 years with the British Broadcasting Company, as a critique of present day commercial broadcasting. It delineates in 139 pages what the FCC considers to be the shortcomings of radio programming. The purport of the book is that (1) Local talent has progressively disappeared from local station programs, being replaced by transcriptions or network programs; (2) Sustaining programs have likewise been made to take second place; (3) Too much advertising on the air; and (4) Too little discussion of public issues.

Reaction to the report was violent on the part of NAB. President of the organization, Justin Miller, declared, "The broadcasting industry will take a militant stand against encroachment of freedom of speech." He further added that radio "will not consent to government control of the continuance of our radio programs. To accept program control without protest will be a failure by radio to meet a firm obligation. We recognize our responsibilities; we assume them."

Countering President Miller's statement, Nathan Straus, president of WMCA, said, "It would seem that the radio industry itself would welcome such criticism, carrying as it does an assurance of support in rooting out abuses."

Four suggestions were offered by the New York broadcaster to improve programming in keeping with the report. They were: (1) elimination of middle

commercials in newscasts or commentary programs running 15 minutes or less; (2) an immediate industry study of total commercial time in each 15-minute, half-hour or one-hour program "to limit the length of commercials and the number of commercial interruptions in a manner that will constitute fair treatment of advertisers, radio station owners and the listening public;" (3) elimination from the air of any medical product making false claims of which is objectionable and (4) recognition of "the fact that radio programming today has, in large measure, been taken out of the hands of the holders of broadcasting licenses and has been swallowed up by the great advertising agencies.

Speaking for the FCC report, Commissioner Clifford J. Durr asserted at a post-Columbus meeting that "its criticism of certain phases of programming would not have been necessary if many broadcasters had lived up to their promises when applying for licenses."

The FCC official further pointed out that no one has questioned the accuracy of the report and added that it is not designed to dictate programs but only seeks to rid the air of some of the most flagrant abuses of the public's time.

In this dispute we have another evidence of the broad economic conflict in America between those who feel that increased government control of private enterprise is essential for the public welfare and those who insist that the status quo of economic freedom must be preserved at all costs.

Those working in the field of religious radio are painfully aware of the fact that religious programs are too often grudgingly given the rag ends of time or that the time given is subject to the whims of an advertiser who may want to purchase it. Much of the blame is admittedly to be laid at the door of religion for its failure to meet the technical demands of radio but many excellent programs have been shuffled around in their time spots or been squeezed out entirely. It is our conviction that the FCC stands for the freedom of the listener, if not for that of the broadcaster and that it seeks to guarantee a higher quality of programming.

RELIGIOUS PROGRAMMING IN NEW HAVEN, CONNECTICUT

By Lawrence W. Berry

The development of religious broadcasting in New Haven, Connecticut, has gone through three stages. They are: first, the miniature pulpit stage;

(Turn to next page)

ARE YOU UNDER 35?

STILL IN SEMINARY?

GETTING STARTED IN YOUR
MINISTRY?

SALARY STILL SMALL?

NEED FOR PROTECTION FOR
YOUR YOUNG FAMILY
GREAT?

Let us tell you about a NEW plan for young men.

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NO AGENT TO CALL

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Without any obligation tell me how I can build a security program for my family the easy MLCU way.

Name _____

Address _____

Exact Birthdate _____
Month Day Year

Denomination _____

CM 7-46

The Church and Radio

(From page 25)

second, the stage of coordinated program development; and third, broadcasts beamed to public appeal. These three phases of our local history indicate problems similar to those encountered in other cities the size of ours.

For nine years the ministers had been given a fifteen-minute period at 8:15 a. m. from Monday through Friday. The advantages of this hour were fairly obvious. It was a convenient hour for the speaker to be at the studio. It was also a convenient hour for the listeners, who did not have to be at work. Five consecutive mornings enabled the minister to introduce a series of related talks or to develop his ideas under five sub-headings. Then, too, some ministers felt that they could put their best efforts into one week of radio broadcasting when it fell their responsibility to do so.

The disadvantages, however, needed to be faced. Some of the ministers came to feel that they had a "vested interest" in the 8:15 a. m. time. They assumed a right to broadcasting time which made them look upon an invitation to broadcast as an obligation rather than as a privilege. Then, too, the studio failed to provide a variety of religious records and transcriptions which resulted in musical monotony. A change, sooner or later, was inevitable.

The 8:15 a. m. hour was denied the clergy of New Haven after a change of management in the station. The radio committee of the Council of Churches was then asked by a local station just organized if it would take a thirty-minute period each morning at 6:30 to be known as *The Sunrise Hour*. The format for this early hour was as follows:

- Theme Song and Station Announcement
 - A Psalm
 - A Transcribed Hymn
 - A Thought for the Day
 - A Transcribed Hymn
 - Recognition of Requests, Birthdays, Anniversaries
 - A Headline Summary of the News and Weather Report Given by the Announcer
 - A Transcribed Hymn
 - A Poem for the Day
 - A Prayer and Benediction
- (Time signals were given at the close of each transcription.)

While there were many potentialities in this type of religious broadcast the liabilities added up to more than the assets. At the end of one year only 36 ministers out of a possible 85 could be found who would be at the studio at 6:30 in the morning. The Radio Committee took the initiative in requesting that the hour be discontinued.

During this time, however, the conflicting viewpoints in regard to the best use of radio time were slowly being sharpened and better defined. It was discovered that the task of creating a listening audience was not wholly the responsibility of the station. It was discovered that the quality of the program would have to be improved. If goodwill toward the council-sponsored programs was to be developed it would have to be done by the ministers and the local station management working together. Toward this end a radio institute was planned and held. Fifty-six persons attended this institute with favorable results. This marked the close of the second stage of our development.

Since February 1, 1946, the Radio Committee of the Council of Churches has maintained the following broadcasting schedule. All broadcasts take place on Sunday.

- 8:30-8:45 a. m.—WNHC *All Aboard for Adventure* in cooperation with the Children's Committee.
- 8:45-9:00 a. m.—WNHC News of the churches reported by Dr. John L. Gregory, executive secretary of the Council.
- 2:00-2:30 p. m.—WELI *Church Hour* broadcast from Trinity Church with live music.
- 7:05-7:40 p. m.—WNHC *The Good News Hour* broadcast in cooperation with Calvary Baptist Church, Rev. Frank M. Swaffield as director.

The public response to this schedule and format has been the best so far. This is attributable to a number of reasons including the following: the use of live music, the special appeal to the children in transcriptions of adventure episodes, and the adaptation of the program to our Sunday listeners.

The members of the radio committee feel that they have turned an important corner in their tasks by working in closer cooperation with the program directors of the radio stations and by beaming their programs to the general public.

Radio News

Ministers and other religious leaders are now studying at the NBC Summer Radio Institutes as winners of the 1946 Religious Radio Fellowships. The awards are offered annually by the National Broadcasting Company and the Joint Radio Committee of the Congregational Christian, Methodist and Presbyterian U. S. A. Churches.

Selected from a list of forty applicants the winners are: Dr. J. Edward Carothers, Methodist, radio chairman, Albany, New York Council of Churches; J. H. A. Warr, United Church of Canada; Clifford R. Lanman, Disciples of Christ, member of the radio committee of the Indianapolis, Indiana, Federa-

tion of Churches; James Comfort Smith, who is the acting news commentator for the Sacramento, California, Council of Churches; Charles Bryant, writer, producer and announcer of religious programs presented by the Tacoma, Washington, Council of Churches; Father Louis A. Gales, supervisor of "Catechism Comes to Life" over Station KSTP, Minneapolis-St. Paul; Edward H. Jensen, radio chairman of the San Antonio, Texas, Council of Churches; John G. Hindley, Congregational Christian, radio chairman of the Ashtabula, Ohio, Ministerial Association; Robert L. Main, Methodist, radio chairman of the Tulsa, Oklahoma, Council of Churches, Will Rogers Memorial Methodist Church, Tulsa, Oklahoma.

The awarding committee includes Dr. James Rowland Angell, NBC public service counselor; Dr. Truman B. Douglass, executive vice president, the Board of Home Missions of the Congregational Christian Churches; Dr. Quinter Miller, associate general secretary, the Federal Council of the Churches of Christ in America; James Flint, director of the Congregational Christian Service Committee; Everett C. Parker, director of the Joint Radio Committee; Judith Waller, public service director, NBC central division, and Sterling Fisher, NBC assistant public service counselor.

* * *

The Radio Section of the United Nations Department of Information has made available to all stations in the country a transcription service designed to provide full news feature coverage of United Nations meetings.

About 2,500 discs were cut during the recent Security Council sessions recording every word spoken. These will be edited into a series of programs suitable for broadcast with the purpose of implementing the direct spot news coverages.

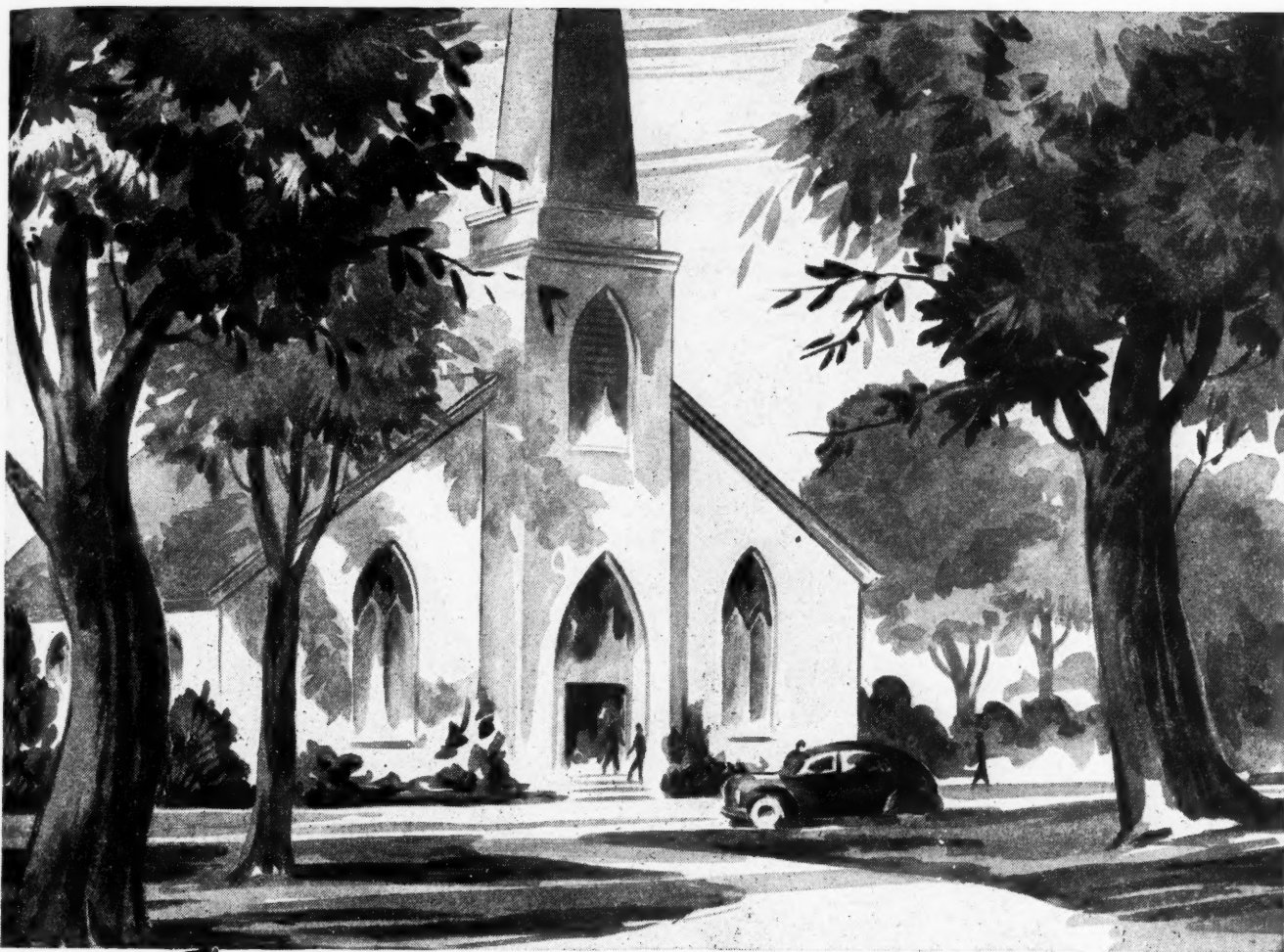
The recording setup is part of one of the most complex sound systems in the world. Through this system pickups from the twenty microphones in the Council chamber could be fed collectively or individually to forty-eight points at once.

Christopher Cross, U. S. Radio Liaison Officer for the United Nations, hopes that by bringing the full story of the United Nations to the American people the present efforts for a lasting peace may be strengthened.

* * *

On the Sunday following Easter, the First Plymouth Congregational Church of Lincoln, Nebraska, inaugurated a new broadcast, "Beneath the Bells at

(Turn to page 29)



Craftsmanship

— that knows no compromise

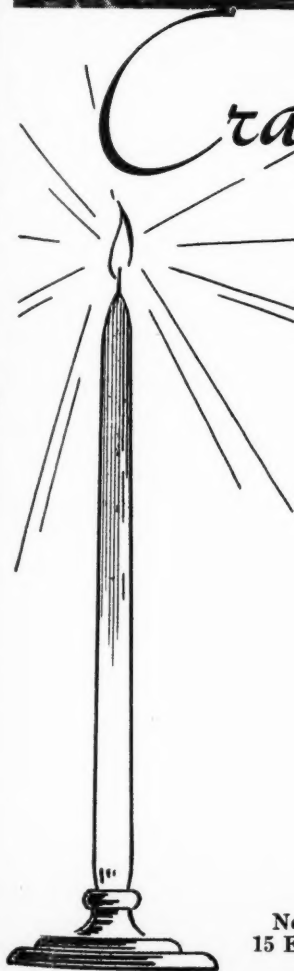
Awareness of the high purpose for which our product is destined is ever present in the minds of the men and women who fashion the candles that will burn in your church. From this attitude of respect for the purpose of candles has evolved a tradition of craftsmanship that will accept no compromise. There can be no second choice either in the selection of ingredients or the processes of manufacture—only the best is good enough for your church, and therefore, for us.

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Do You Have Sexton Troubles?

(From page 14)

in their duties—in fact they make their work obvious to folks. This works a detriment to the minister and his wife who operate in an entirely different category of activity. Their results cannot be seen except in a full church on Sunday and steadily improving finances. I would not enter into another situation like this for love or money.

The minister quoted above does not say that the janitor is a member of the church but in answering one of the questions he does say that the church gives preference to members. So this is probably one of the member-custodian confusions.

Social Security

Our survey did not ask the question about pension rights of the custodian. We wish that we had. Many of the replies included items on it which show that ministers are conscious of the need of giving such protection to the lay employees of the church. Most of the replies were of a wishing nature. In very few instances have churches actually provided such security. Typical of the comments are:

We are making a study of our sexton's work and hours, wage and retirement provision. We hope to do as nearly right by him as his position warrants.

I think that custodians should be included in some form of social security. Churches should include them with the ministers in some form of pension or relief. 3% should be deducted from the custodian's salary, and an additional 5% added by the church to build up a pension fund for the future relief of custodians, as is our denominational plan for ministers and their widows. Custodians should be covered by accident policies.

One church, however, seems to have put into actual practice the principles of social security. It is a church of 700 members which pays its custodians \$40 per week. The minister's reply gives this enlightening and, to other churches, challenging information:

We pay 3% in retirement fund for lay workers of the denomination.

We use the name sexton which is a grand name that means "caring for sacred vessels."

We include the sexton's name on our letterhead as a staff member. He is included in our staff devotional meetings.

Our former sexton has just retired after twenty-three years of service. The new incumbent left a \$56 per week job (take home pay) to take the position because of the favorable working conditions and permanency.

Part Time Custodians

The smaller churches usually employ a sexton for just part of his time. Some times he has other employment. Many times he is a man who has re-

tired from active work but likes the few hours week work with the compensation available. The general conditions of competent workmanship seems to apply to the part time worker as well as to those employed for full time.

A few of the churches which replied stated that city codes required that their custodians be a licensed engineer. There was, however, complete unanimity that there had been no indication of union organization of church custodians in their communities. The ministers were asked to show the relationship of the custodians pay to their own. The contrast is not so great as one, at first, might think. In fact in some of the smaller churches employing part time sextons the pay per hour may exceed that of the clergymen. There is not the same contrast as there would be between the pay of a business executive and the caretaker of his office.

The weak point, clearly indicated in the survey, is in the matter of social security. Churches have failed in this respect but the custodian has not, alone suffered. The office secretary has seldom been given the protection assured her sister in the business office. If churches would remedy this one thing there could be little criticism of them as employers.

The tabulated survey follows:

CHURCH CUSTODIAN SURVEY

Largest church reporting	3326
Smallest church reporting	125
Largest annual budget	\$40,000.00
Smallest annual budget	1,100.00
Largest salary paid custodian	2,580.00
Average full time salary	1,494.00
Smallest salary paid custodian	100.00
Smallest full time salary	260.00
Assuming 40 hrs. per week, what is the average hourly rate of pay	.67
What is the average hourly rate for part time workers	.68
Churches satisfied with services performed	83 %
Churches dissatisfied with services performed	17 %
Percentage preferring church members for custodians	38 %
Percentage preferring non-church members	62 %
Percentage physically unable to do other work	23 %
Percentage of custodians men	91 %
Percentage of custodians women	9 %
Percentage requiring a licensed engineer	2.8 %
Who supervises	
Minister	18.3 %
Committee	35.2 %
Board	2.8 %
Church Secretary	4.2 %
Trustees	12.6 %

No satisfactory means of supervision ----- 26.7%

CHURCH COUNCIL PLANS EXPANSION

Harrisburg, Pennsylvania — A program to stimulate the activities of the Pennsylvania Council of Churches under the guidance of the Rev. Ivan M. Gould, newly-elected executive secretary, was initiated by the executive committee at a meeting here.

Proposals adopted included establishment of a monthly news bulletin; development of a radio program on a monthly basis, which will later be placed on a weekly basis; weekly release of news to the press; and development of a larger representation of laymen interested in the Council's work.

The budget of the Council was increased, and plans were discussed for addition of a field secretary. R N S

ANGLICANS DEBATE COUNCIL OF CHURCHES

London (By Wireless) — The Church of England Assembly voted here to grant 1,275 pounds (\$5,100) to the British Council of Churches despite objections by a small minority of delegates who strongly criticized the organization in the course of a long and at times bitter debate.

Opposing the grant, the Rev. W. B. Thomas, of Gloucester, charged that the British Council had been "too much British and had too little of Christianity" in some of its pronouncements. He was joined by Sir John Shaw, who objected that the word council in the organization's title implied authority, while the word churches implied it con-doned sectarianism.

Defending the British Council, Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, declared "there is no theological dishonesty and no betrayal of principles" involved in the organization.

R N S

FIFTY METHODIST MISSIONARIES COMMISSIONED

New York—Fifty Methodist missionaries were commissioned for service in the United States and in nine foreign fields in services at Christ Church here at which Bishop Lewis O. Hartman, of Boston, presided. It was the largest group to be appointed at one time since the organization of the Methodist Board of Missions and Church Extension in 1940.

The new missionaries will work as deaconesses in various parts of the United States, and as educational, evangelistic, medical and social workers in Peru, Cuba, Africa, China, Uruguay, India, Mexico, the Philippines and Malaya.

R N S

The Church and Radio

(From page 26)

First Plymouth." This briefer, half-hour program replaces the Sunday service which had been broadcasted continuously for fifteen years. Special feature of the new program is the carillon housed atop the 171-foot tower. Minister of the church, the Rev. Raymond A. McConnell, delivers the message each week. KFAB carries the program scheduled for Sundays, 9:30-10 a. m.

* * *

By a 31-18 vote the Ministers' Association of Knoxville, Tennessee, approved the new policy of radio stations WNOX and WROL in substituting free for paid religious times.

Protests and mass demonstrations over the change on the part of F. Harold Smith, local radio evangelist, brought the issue to the attention of the Association.

At a public rally Mr. Smith solicited cash contributions to establish a new Knoxville Station.

Listen to

American Forum of the Air, MBS, Tuesdays, 9:30-10:15 p. m., members of Congress, leaders in labor, industry, education, the literary world discuss international problems.

Quiz Corner

What program policy should a city or state council of churches follow?

1. It is important to realize first of all that religion on the air need not and should not be confined to devotional and worship services. These may well form the basis of its program but should not be the exclusive fare offered to the public.

2. At the same time, a council must realize the proper limitations of its programming as imposed by budget and talent.

3. In addition to devotionals a council can use various transcribed series with a minimum of production effort but these should have maximum publicity. For suitable program coverage it can add as ability permits a religious forum, news, musicals. Quiz and dramatic programs involve many production problems which advise caution. A council should seek to offer a balanced diet, but by all means, it should attempt only what it can do well.

4. Balance the fare as to day and time as well as to format. Radio should convey the idea that religion is not only a Sunday but a seven-day-a-week affair.

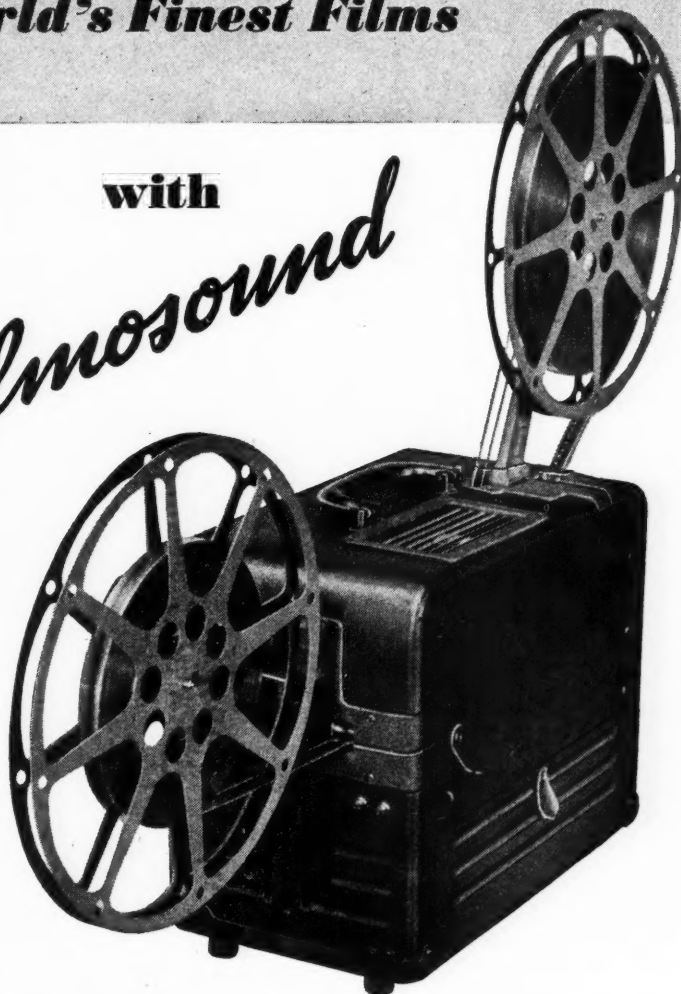
Talk-Back

Readers are invited to send in their questions, comments and suggestions to the editor. Address *Church Management*.

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Church Calendar and Service Guide

July 1946 — June 1947

THERE are many ways a minister can make a calendar. One might follow the calendar year, January through December. Or it might follow the year of his denomination. Thus the Presbyterian church would run from April to March. He could base it on the liturgical year which begins with Advent and makes the cycle of the year from that date. If he belongs to a Methodist denomination it would be logical to have it start with the first Sunday following the annual conference. If he based it on the calendar recommended by the Committee on Worship of the Federal Council of Churches he would begin with Advent and follow a course which parallels the historical liturgical year, changing some of the terms and including special days which have modern origin.

We have preferred to start ours with the summer or vacation season. It is what we call the executive year. The vacation weeks are planning ones; the minister is relaxing from a year that lies in the past and looks toward the year ahead.

In the program which follows, which starts with July, we have combined the historical calendar, the recommendations of the Federal Council committee and some of the ideas we have found useful. For instance, starting with July first and continuing up to the last Sunday in August we have given the name of "A Season of Refreshment and Recreation." We think this designates in a very fitting way the church program in the United States for these weeks.

I

A SEASON OF RE-CREATION AND REFRESHMENT

Vacation is a reality in the church. July and August are definitely vacation months. The seasonal slump is not entirely a bad thing. It gives church officers a chance to appraise their work and plan for the new year. A vacation for the minister is as helpful to the congregation as to the preacher. The wise church recognizes the seasonal tendency and utilizes it rather than fights it.

Keep services at a minimum during these months. But give quality to everything that is done. Many churches

*The historic church calendar dates its Sundays of this season from Trinity Sunday. The Federal Council committee on worship prefers the listing from Pentecost.



will have vacation Bible schools. Most will have guest preachers for a part of the time. The summer services should be well planned and executed. See that proper publicity is given to the service. Arrange that adequate music and ushering are provided. Make sure that entertainment arrangements for the guest preachers are assured. See that all bills, including the cost of the pulpit supply are paid promptly.

July

- 7 Third Sunday after Trinity*
Fourth Sunday after Pentecost
Independence Sunday.
- 14 Fourth Sunday after Trinity
Fifth Sunday after Pentecost
- 21 Fifth Sunday after Trinity
Sixth Sunday after Pentecost
- 28 Sixth Sunday after Trinity
Seventh Sunday after Pentecost

August

- 4 Seventh Sunday after Trinity
Eighth Sunday after Pentecost

- 11 Eighth Sunday after Trinity
Ninth Sunday after Pentecost
- 18 Ninth Sunday after Trinity
Tenth Sunday after Pentecost
Old Home Church Sunday

II

KINGDOMTIDE

With the passing of the vacation season the churches start the real work of the year. One of the benefits of a let-down in July and August is the creation of energy to start the fall work with vigor. The committee on worship of the Federal Council of the Churches of Christ in America recognizes this by designating a season known as "Kingdomtide" which starts with the last Sunday in August and continues until Advent. The first Sunday in that season is known as the "Festival of Christ the King."

The Sundays of this season are:

August

- 25 Tenth Sunday after Trinity
Eleventh Sunday after Pentecost
First Sunday in Kingdomtide

September

- 1 Eleventh Sunday after Trinity
Second Sunday in Kingdomtide
Labor Sunday
- 8 Twelfth Sunday after Trinity
Third Sunday in Kingdomtide
- 15 Thirteenth Sunday after Trinity
Fourth Sunday in Kingdomtide
- 22 Fourteenth Sunday after Trinity
Fifth Sunday in Kingdomtide
- 29 Fifteenth Sunday after Trinity
Sixth Sunday in Kingdomtide
Sunday School Rally Sunday
- 29-October 6, Religious Education Week

October

- 6 Sixteenth Sunday after Trinity
Seventh Sunday in Kingdomtide
World Communion Sunday
- 13 Seventeenth Sunday after Trinity
Eighth Sunday in Kingdomtide
- 20 Eighteenth Sunday after Trinity
Ninth Sunday in Kingdomtide
- 27 Nineteenth Sunday after Trinity
Tenth Sunday in Kingdomtide
Reformation Sunday
- 31 Reformation Day

November

- 1 All Saints' Day
- 2 All Souls' Day
- 3 Twentieth Sunday after Trinity
Eleventh Sunday in Kingdomtide
World Temperance Sunday
- 10 Twenty-first Sunday after Trinity
Twelfth Sunday in Kingdomtide

(Turn to page 32)

Music for Choir and Organ

Selected Titles to Improve Your Musical Program

July 1946—June 1947

Selected by Ethel K. Leach

Date	Type	Title	Author
July 7	Prelude:	Meditation	Massenet
	Anthem:	Thee Will I Love (Arr. by Homer Whitford)	Beethoven
	Solo:	I Heard a Forest Praying	Peter DeRose (4)
	Postlude:	Gloria, Laus et Honor	Theme from Michael Haydn (3)
July 14	Prelude:	To a Wild Rose	Edward MacDowell
	Anthem:	The Lord Is My Shepherd	S. E. Gaines (1)
	Solo:	God Is Our Refuge	J. C. MacDermid (5)
	Postlude:	Church Festival March	R. M. Stults (1)
July 21	Prelude:	A Song of the Stars	Ralph Kinder (1)
	Anthem:	Shepherd, with Thy Tenderest Love (Hymn-Anthem)	Charles Huerter (1)
	Solo:	Arise, O Lord	Hoffmeister
	Postlude:	Jubilant March	G. S. Schuler (1)
July 28	Prelude:	Pastorale	Groton (6)
	Anthem:	Blessed Art Thou	H. C. Grieb (6)
	Duet:	In the Cross of Christ We Glory	Edward Howe (1)
	Postlude:	March in E Flat	P. G. Kreckel (3)
August 4	Prelude:	Prelude (Op. 38 No. 6)	Chopin (1)
	Anthem:	In Thy Presence Saviour Op. 44 No. 4, Arr. by Clifford Page	Brahms (1)
	Solo:	O, Lord, Be Merciful	H. N. Bartlett (2)
	Postlude:	Recessional in D	Kreckel (3)
August 11	Prelude:	Interlude	P. Hassler (1)
	Anthem:	Let My Complaint Come Before Thee	J. Christopher Marks (1)
	Solo:	The Lord's Prayer	Josephine Forsyth (2)
	Postlude:	Moderato Maestoso	Kreckel (3)
August 18	Prelude:	Prelude (from L'Ars-ienne Suite)	Bizet (1)
	Anthem:	If Ye Abide in Me	Russell Broughton (1)
	Duet:	Be Near Me Still	F. Hiller (2)
	Postlude:	Toccata in D Minor	Nevin (6)
August 25	Prelude:	Offertory Canielle	Saint Saens
	Anthem:	Just for Today	Florence Blair (1)
	Solo:	And God Shall Wipe Away All Tears	Sir Arthur Sullivan (2)
	Postlude:	March Maestoso (Arr. by George H. Day)	Mozart (1)
September 1 (Labor Day)	Prelude:	Grand Processional (From the Finale of Symphony No. 1)	Brahms (1)
	Anthem:	Praise Ye the Lord (Arr. by Homer Whitford)	Tchaikowsky (3)
	Duet:	Love Divine All Loves Excelling	Sir John Stainer (1)
	Postlude:	Ceremonial March	C. Harris (1)
September 8	Prelude:	Autumn	Chaminade (1)
	Anthem:	Saviour, Teach Me Day by Day	James K. Gillette (1)
	Trio:	Then Will I Jehovah Praise	Handel (1)
	Postlude:	Processional March	Ralph Kinder (1)
September 15	Prelude:	Vision	Rheinberger
	Anthem:	Father Eternal	Cesar Franck
	Duet:	The Lord Is My Shepherd	Smart
	Postlude:	Toccata	Boellman
September 22	Prelude:	Processional	Philip G. Kreckel (3)
	Anthem:	Let All That Hath Breath Praise the Lord	Homer Whitford (3)
	Solo:	The Living God	Geoffrey O'Hara (7)
	Postlude:	Triumphal March (From Naaman)	M. Costa (1)

(Turn to page 34)

Church Calendar and Service Guide

(From page 30)

- World Peace Sunday
- 17 Twenty-second Sunday after Trinity
- Thirteenth Sunday in Kingdomtide
- Men and Missions Sunday
- 17-Dec. 8, United Church Canvass
- 24 Sunday before Advent
- Fourteenth Sunday in Kingdomtide
- Thanksgiving Sunday
- 28 Thanksgiving Day

III

ADVENT AND CHRISTMASTIDE

Kingdomtide ends with the last Sunday before Advent. During the next few weeks the calendars of the historic church and the Federal Council recommendations coincide. The weeks of Advent are those of expectancy. The minister will accept this opportunity to prepare his people for the revelation of God which is to follow. The weeks of the period are:

December

- 1 First Sunday in Advent
- 8 Second Sunday in Advent
- Universal Bible Sunday
- 15 Third Sunday in Advent
- 22 Fourth Sunday in Advent
- Christmas Sunday
- 29 First Sunday after Christmas

IV

EPIPHANY

Epiphany means the manifestation or self-disclosure. In the local church the Christmas season with its joyousness passes into a period of social and spiritual activity. This is the season for special prayer and evangelistic meetings. Church activities should be at top interest. The weeks of Epiphany are:

January

- 5 Second Sunday after Christmas
- 6 The Epiphany
- 12 First Sunday after Epiphany
- Missionary Day
- 19 Second Sunday after Epiphany
- 26 Third Sunday after Epiphany

February

- 2 Septuagesima Sunday
- Fourth Sunday after Epiphany
- First full week in February
- Boy Scout Week
- 9 Sexagesima Sunday
- Fifth Sunday after Epiphany
- Race Relations Sunday
- 16 Quinquagesima Sunday
- Sixth Sunday after Epiphany
- Day of Prayer for Students
- 16-March 9, United Church Canvass

V

LENT

In this season the church and individual Christians seek to put themselves in the right spirit of penitence to enter into the experience of Jesus during the

last weeks of his life. It is a period for deepened devotions.

February

- 19 Ash Wednesday. Lent Begins
- 21 World Day of Prayer
- 23 First Sunday in Lent
- Brotherhood Day

March

- 2 Second Sunday in Lent
- 9 Third Sunday in Lent
- 16 Fourth Sunday in Lent
- Stewardship Sunday
- 23 Fifth Sunday in Lent
- Passion Sunday
- 30 Palm Sunday

April

- 3 Maundy Thursday
- 4 Good Friday

EASTERTIDE

In contrast with this it is a season of joy. Historically it is the period in which the various movements which created the Christian church were active. Administratively it is the time to conserve the results of the Lenten season. Homiletically it offers the opportunity to instruct the congregation on the beginnings of the church.

April

- 6 Easter Day
- 13 First Sunday after Easter
- Young People's Day
- 20 Second Sunday after Easter
- 27 Third Sunday after Easter

May

- 4 Fourth Sunday after Easter
- 11 Rogation Sunday
- Mother's Day
- Festival of the Christian Home
- Rural Life Sunday
- 12-13-14 Rogation Days
- 15 Ascension Day
- 18 Sunday after Ascension Day

WHITSUNTIDE

This season continues until we again come to the summer months with the season for recreation and refreshment.

May

- 25 Whitsunday
- Pentecost
- Christian Unity Sunday
- Memorial Sunday

June

- 1 Trinity Sunday
- First Sunday after Pentecost
- 8 First Sunday after Trinity
- Second Sunday after Pentecost
- Children's Day
- 15 Second Sunday after Trinity
- Third Sunday after Pentecost
- Father's Day
- 22 Third Sunday after Trinity
- Fourth Sunday after Pentecost
- 29 Fourth Sunday after Trinity
- Fifth Sunday after Pentecost
- Nature Sunday

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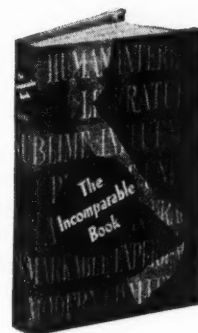


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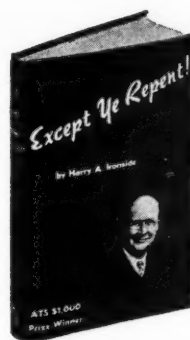
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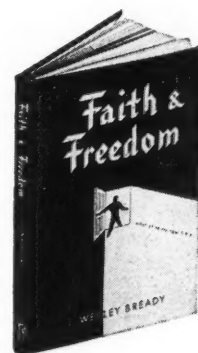
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Music for Choir and Organ

(From page 32)

Date	Type	Title	Author
September 29	Prelude:	Meditation	Shuey (6)
	Anthem:	Holy Spirit, Truth Divine	Handel (6)
	Solo:	The Master Has Need of You	Wirick (6)
	Postlude:	Postlude in C	G. S. Schuler (1)
October 6	Prelude:	Meditation Serieuse	Bartlett
	Anthem:	Good News From Heaven	Homer Whitford (3)
	Solo:	Jesus Walked This Lonesome Valley	Dawson (6)
	Postlude:	Postlude in G	Schuler (1)
October 13	Prelude:	Reverie	Barodin
	Anthem:	The Lord Is Mindful of His Own	Mendelssohn
	Solo:	Morning Prayer	Kritch (6)
	Postlude:	Petite Marche	Dubois-Rogers (1)
October 20	Prelude:	Toccata—Prelude on "St. Anns"	Garth Edmunson (3)
	Anthem:	For All the Saints	Carl Howard (3)
	Solo:	God Is Ever Beside Me	Peter DeRose (8)
	Postlude:	Festival March	Teilman (1)
October 27	Prelude:	Elegy in A Flat	P. A. Schnecker (1)
	Anthem:	Oh, Blest Are They	Tchaikowsky-Cain (6)
	Solo:	O God, Father of Mercy	Joseph Burke (8)
	Postlude:	Postlude in D	P. A. Schnecker (1)
November 3	Prelude:	Prayer from Lohengrin	Wagner
	Anthem:	My Defense Is of God	Huhn
	Solo:	I Walked Today Where Jesus Walked	O'Hara
	Postlude:	Dona Nobis (From Mass No. 16)	Mozart
November 10 (Armistice Day)	Prelude:	Processional March	Ralph Kruder (1)
	Anthem:	Sing Ye With Gladness	Gladys W. Fischer (3)
	Solo:	Great Peace Have They	A. G. Y. Brown (1)
	Postlude:	Praise Ye the Father	Gounod
November 17	Prelude:	The Pines (Arr. by Clifford Page)	H. Alexander
	Anthem:	The Holy City	Matthews (1)
	Solo:	I Made My Heart a Temple	Stephen Adams
	Postlude:	Tannhauser March	F. W. Vanderpool (1)
November 24 (Thanksgiving)	Prelude:	Calm as the Night	Wagner (2)
	Anthem:	How Lovely Is Thy Dwelling Place	Carl Bohm
	Solo:	Gratitude	Brahms
	Postlude:	Allegro Moderato (Sonata 1)	Pearl Curran
December 1	Prelude:	Andante Cantabile	Mendelssohn
	Anthem:	God Is Love	Widor
	Solo:	The Living God	Shelley (2)
	Postlude:	Largo	G. O'Hara (7)
December 8	Prelude:	A Cloister Scene	Handel
	Anthem:	O Lord, Increase Thy Faith	Mason
	Solo:	How Lovely Are Thy Dwellings	Gibbons
	Postlude:	Fugue in G Minor (The Lesser)	Liddle
December 15	Prelude:	Prayer	Bach
	Anthem:	With a Voice of Singing	LeMaigre
	Solo:	Arise, O Lord	Martin Shaw (2)
	Postlude:	Grand Choeur	Hoffmeister
December 22 (Christmas)	Prelude:	Jubilate Deo (Arr. by Kreckel)	Hailing
	Anthem:	O Holy Night (Arr. for Chorus) Organ Accompaniment	Theme from Aiblinger (3)
	Anthem:	Glory to God in the Highest	Adam
	Postlude:	Hallelujah!	Dudley Buck
December 29 (New Year)	Prelude:	Veni Creator (Gregorian Theme)	G. B. Pergolesi (2)
	Anthem:	Above the Hills of Time	Handel (4)
	Trio:	I Do Not Ask, O Lord	Arr. by Kreckel (3)
	Postlude:	Allegretto	R. E. Marryott (1)

(Turn to page 36)

THE SEASONS AND FESTIVALS OF THE CALENDAR YEAR

Fixed Festivals

December 24—Christmas Eve.
December 25—The Nativity.
January 1—Festival of the Christening, New Year's Day.
January 5—Twelfth Night: Epiphany Eve.
January 6—Epiphany.
February 2—Presentation of Jesus in the Temple.
March 25—The Annunciation.
August 6—The Transfiguration.
October 31—Reformation Day.*
November 1—All Saints' Day.
November 2—All Souls' Day.

Movable Festivals

Advent—Beginning the Sunday nearest November 30.
Easter Day—Always the first Sunday after the full moon which happens upon or next after March 21.
Ash Wednesday—The beginning of Lent. The forty-six days before Easter.
Passion Sunday—Two Sundays before Easter.
Maundy Thursday—In Holy Week.
Good Friday—In Holy Week.
Palm Sunday—The Sunday before Easter.
Ascension Day (Holy Thursday)—Forty days after Easter.
The Sunday After Ascension Day—Next before Whitsunday.
Whitsunday or Pentecost—Fifty days after Easter.
Trinity Sunday—The Sunday after Pentecost.
Kingdomtide—Beginning the Sunday after Trinity.

Other Movable Festivals

The following days, of varying significance and recognition, are coming to be frequently observed:
Men and Missions Sunday—Third Sunday in November.
Bible Sunday—The Second Sunday in Advent.
*Christmas Sunday*²—The Fourth Sunday in Advent.
*Missionary Day*¹—The First Sunday after Epiphany.
*Race Relations Day*³—The Sunday nearest February 12 (Lincoln's Birthday).
*Brotherhood Day*⁸—The Sunday nearest February 22 (Washington's Birthday).
*The World Day of Prayer*¹—The First Friday in Lent.
*The Day of Prayer for Students*⁵—The Third Sunday in February.
*Stewardship Day*¹—The Fourth or some Sunday in Lent.
*Rural Life Sunday*⁶—The Fifth Sunday after Easter.
*Young People's Day*¹—Some Sunday in Eastertide.
*The Festival of the Christian Home*¹—The Second Sunday in May.
*Christian Unity Sunday*¹—Whitsunday (Pentecost).
Children's Day—The second Sunday in June.
*Nature Sunday*¹—The last Sunday in June.
Old Home Sunday—Third Sunday in August.
*Festival of Christ the King*³—Last Sunday in August.
*Labor Sunday*³—The Sunday before Labor Day.

(Turn to page 36)

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Table of Movable Dates

	Ash Wednesday	Easter	Whitsunday	1st Sunday in Advent
1946	Mar. 6	Apr. 21	June 9	Dec. 1
1947	Feb. 19	Apr. 6	May 25	Nov. 30
1948	Feb. 11	Mar. 28	May 16	Nov. 28
1949	Mar. 2	Apr. 17	June 5	Nov. 27
1950	Feb. 22	Apr. 9	May 28	Dec. 3
1951	Feb. 7	Mar. 25	May 13	Dec. 2

Music for Choir and Organ

From page 34)

Date	Type	Title	Author
January 5	Prelude:	Traumen Op. 19 No. 3 (Gaul)	E. A. MacDowell (1)
	Anthem:	He Shall Come Down Like Rain	Paul Koepke
	Duet:	Forever With the Lord	Gounod (1)
	Postlude:	Maestoso (Theme from Hammerel)	Arr. by Kreckel (3)
January 12	Prelude:	Song of Exultation	Moline (6)
	Anthem:	Master of Men	J. S. Matthews (1)
	Solo:	Lord Most Holy	Beth Fairless Henson (2)
January 19	Postlude:	Allegro Pomposo	F. W. Holloway (1)
	Prelude:	Prelude on Rhosymedre	Edwards
	Anthem:	Send Forth Thy Spirit Op. 8 (Arr. by Wayne Howarth)	Fr. Joseph Schnetky (6)
	Solo:	Hear My Cry	Harold Vincent Milligan (2)
January 26	Postlude:	Con Spirito	Kreckel (3)
	Prelude:	Choral Be Thou But Near	Bach
	Anthem:	O, Lord, Most Holy	H. R. Evans (6)
	Solo:	Teach Me to Pray	Jessie May Jewett (9)
February 2	Postlude:	Toccata in D Minor	Nevin
	Prelude:	Andantino	Batiste
	Anthem:	God Is Love	H. R. Shelly
	Trio for Women's Voices:	My Creed (Arr. by Palmer John Clark)	Elizabeth Garrett (6)
February 9	Postlude:	Festival Postlude in G	Fredrick Shackley (1)
	Prelude:	Andante Cantabile	Widor
	Anthem:	The Voice of My Saviour of Love	Ackley
	Solo:	O Master Let Me Walk With Thee	Matthews
February 16	Postlude:	Grand Choeur in F Ed. by Wm. Carl	Salome (1)
	Prelude:	Ad Ecclesiae Gloriam	MacFarlane
	Anthem:	Thou Lord of Hosts	Thayer
	Solo:	Come, Ye Blessed	Scott
February 23	Postlude:	Interlude (Arr. by Tonner)	J. Christian Bach (1)
	Prelude:	Morning Song (Violin and Organ)	Rehfeld
	Anthem:	O, For a Closer Walk With God	Foster
	Solo:	Consider the Lilies	Scott
March 2	Postlude:	Finale in F	Widor
	Prelude:	Jesus Crucifixus	Garth Edmundson (3)
	Anthem:	Ride On, O Redeemer	Keating (1)
	Solo:	Blessings	Pearl G. Curran
March 9	Postlude:	Allegro	Guilmant
	Prelude:	Two Hymn Tunes—I Love to Tell the Story Softly and Tenderly	Fischer Thompson
	Anthem:	Abide With Me (Arr. by Strieter)	Monk
	Solo:	The Blind Ploughman	Clarke
March 16	Postlude:	Festival Toccata	Fletcher
	Prelude:	Matin Song	William Steere (1)
	Anthem:	I Lay My Sins on Jesus	J. S. Camp
	Solo:	I Come to Thee	Caro Roma (9)
	Postlude:	Intermezzo (Arr. by Tonner)	Handel (1)

(Turn to page 72)

Seasons and Festivals

From page 34)

World Communion Sunday—First Sunday in October.

World Temperance Day⁹—The Sunday nearest the first day of November.

World Peace Sunday³—The Sunday before Armistice Day, November 11.

Thanksgiving Sunday—The Sunday before Thanksgiving Day, and next before Advent.

Thanksgiving Day⁷—The last Thursday in November.

Special Weeks

The Week of Prayer—The first whole week in January.

Holy Week—The week preceding Easter.

Religious Education Week—The first whole week in October.

*Reformation Day commemorates Martin Luther's posting on the door of the Cathedral Church at Wittenberg the ninety-five theses he proposed to defend. This was October 31, 1517. The Sunday preceding or following October 31 is observed in practically all Lutheran Churches and sometimes in others.

1. New designations made by this calendar. In case of the Festival of the Christian Home, this is a new name for Mother's Day.

2. In the Episcopal Church the Sunday after Christmas is more likely to be observed as Christmas Sunday.

3. Designated by the Federal Council of Churches.

4. Designated by the Foreign Missions Conference of North America and the Council of Women for Home Missions. Annually observed in more than fifty countries.

5. Designated by the World Student Christian Federation as a Day of Prayer for students throughout the world.

6. Designated the Fifth Sunday after Easter by the Home Missions Council and the Federal Council of Churches. Its place in the calendar is suggested by the old Rogation Days.

7. By Proclamation of the President of the United States.

8. Designated by the National Conference of Jews and Christians. A suggestion to change the date to the Sunday preceding Thanksgiving is under consideration.

9. Designated by the International Council of Religious Education.

SEEK TAXES ON LAND OWNED BY CHURCH

Houston, Texas—Contending that vacant land attached to the First Presbyterian church here produces income or revenue for the church and is not used as an actual place of worship, the city of Houston has filed a petition in Harris county court to collect \$84,049.92 in taxes.

According to allegations set forth in the suit, the church and George S. Cohen, chairman of the board of Foley Bros. Department Store, signed a contract on February 14, 1939 giving Cohen "an option to purchase" the land at a consideration of \$1,250,000. Of this amount, \$745,000 has been paid by Mr. Cohen and Foley Bros., and not less than \$895,000 will be paid by 1943.

The suit named both the First Presbyterian church and Cohen as defendants.

R N S

RECORDS FOR TOWER AMPLIFICATION

By Bernard C. Clausen*

Riggs and Jeffreys, Inc., of Newark, New Jersey, issued this year a notable album of chime records especially selected for the Lenten season and holy week.

It was apparently their intention to produce these discs out of vynal acetate, the modern plastic, but production requirements necessitated a change to the old-fashioned shellac. This made it impossible to take advantage of the durability of plastic which of course will be available for subsequent pressings.

Despite this limitation, the records have proven to be a great asset for any church broadcasting chimes music from a tower. Though they can be played on any standard phonograph, it is quite clear that the recordings are so faithful to authentic bells as to be not suitable for indoor use but excellent for outdoor broadcasting.

The whole gamut of traditional Lenten and Easter hymns is displayed in their selections. "On Olive's Brow" and "Alas and Did My Saviour Bleed" are but preludes to the triumphant music of "Christ the Lord Is Risen Today," "Come Ye Faithful, Raise the Strain," "Ride On, Ride On in Majesty," and "In the Cross of Christ I Glory." In almost every case the hymn selection comes to a climax in the harmony of a duet of bells characteristic of the finest work of famous carilloneurs.

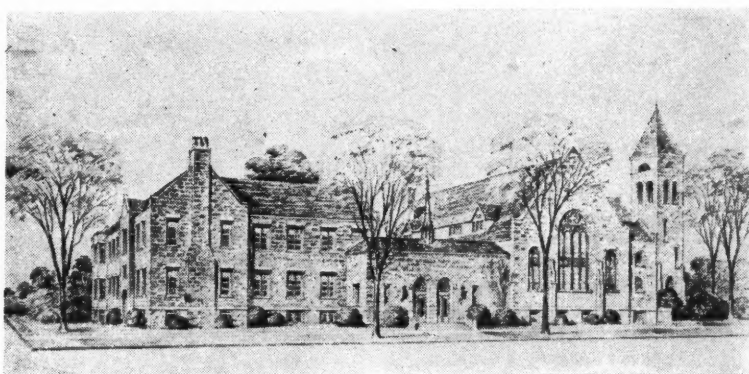
Such special albums should prove of great value to churches using recorded chimes and I look forward with real confidence to Christmas, Thanksgiving and even wedding selections to be produced in special album form. Certainly the quality of these recordings gives every confidence that the future of bells on discs can well be left to the conscientious firms like Riggs and Jeffreys.

*Euclid Avenue Baptist Church, Cleveland, Ohio.

RAISE BAN ON HYMN SINGING

Bonclarken, North Carolina—A 142-year-old ban on hymn singing by the Associate Reformed Presbyterian Church has been lifted, it was announced here at the 142nd annual meeting of the General Synod of the Church.

Following a 108-97 vote in the six presbyteries, the singing of hymns and psalms will be optional in churches of the denomination. R N S



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A Sermon Calendar for a Year

July, 1946—June, 1947

by Thomas H. Warner

(These Sermon Suggestions are based on "The Calendar of the Christian Year" prepared by the Federal Council of the Churches.)

A SEASON FOR RE-CREATION

July 7 (Independence Sunday).

Topic: The Church and the Nation.

Hymns: America Triumphant. God of Our Fathers. Faith of Our Fathers.

Lesson: Psalm 57. Text: Luke: 13:21. "It is like leaven which a woman took and hid in three measures of meal, till the whole was leavened."

America was designed to be a Christian land. The Pilgrims were Christian men. In the Mayflower Compact they expressly declared they had come here "for the glory of God and the advancement of the Christian faith." They immediately established divine worship and severe penalties were imposed on any who neglected to attend.

The church has endeavored to make and keep America Christian. When pioneers explored the West and settled there, home missionaries either accompanied or followed them. In some instances churches were organized before the pioneers started. The story of Home Missions is one of the most thrilling chapters in our history.

Has the church succeeded? Is America Christian today? Some give a negative answer. They profess to be very much disturbed about the present situation.

Pearl Buck is one of these. She says that her father expected the Christians in China to take the leadership in community life. That when she returned to America she expected to find similar leadership here. But she did not find it except in isolated cases. "Individual Christians scattered through our life have obviously not influenced our society enough to be able now to take the leadership."

Is that a well-founded conclusion? Is it not a fact that many leaders in political life are Christians? Is it not a fact that many leaders in professional and business life are Christians? Is it not a fact that many leaders in movements for social betterment are Christians?

These alarmists fail to recognize a great principle which Jesus enunciated. He said: "It (the kingdom) is like dough which a woman took and buried in three pecks of flour, till all of it was leavened," (Moffatt). They demand instantaneous results. Jesus taught that results come gradually but eventually the end sought will be achieved.

To quote Pearl Buck again. "And yet I am loath to believe that the church is really dead. . . . If they are only sleeping, then let them awake. If the church in our country does not lead now it may never have the opportunity again."

The church is not dead. Neither is it sleeping. It is aware of the problems that perplex the nation and is seeking

to find the best methods to meet them. It realizes that it is the saving element in the nation.

In an address Federal Judge Robert N. Wilkin said: "The influence of the church has never been stronger than it is today, and the church's influence is moving toward the conception of a better order for the whole human family."

On this Independence Sunday let us as Christians pledge ourselves to renewed loyalty to our church and renewed endeavor for the ultimate redemption of our nation.

Then we can say with Catherine Parmenter:

Majestic through the shadow of the dawn,

The stone and steel of mighty cities rise;

The spanning of a continent has drawn Triumphant trails across the trackless skies!

The golden flame of morning will disclose

A commonwealth of every creed and race . . .

America—America—there glows

The light of high achievement in your face!

* * *

(The texts on the Lord's Prayer are taken from the New Testament in basic English.)

July 14.

Topic: Our Father.

Hymns: Mighty God. While Angels Bless Thee. My God, How Wonderful Thou Art. God, the Lord, a King Remaineth.

Lesson: Isaiah 64. Text: Matthew 6:9. "Our Father in heaven, may your name be kept holy."

The Lord's Prayer has become the universal prayer. But in the early days of the church its use was severely restricted. According to *The Teaching of the Twelve Apostles*, which probably dates from the first century, Christians were required to repeat it three times daily.

But the prayer was zealously guarded. It was only taught to catechumens just before their baptism. It was never used in public worship when outsiders were present.

We are taught to pray "Our Father," not "My Father." It is a basic principle of the Christian religion that others must be regarded as brothers. Every time we offer this prayer we are reminded of that principle.

An ancient prayer has been found by an English librarian. "O Lord, thou knowest I have mine estates in the City of London and that I have likewise lately purchased an estate in the county of Essex. I beseech thee to preserve the two counties of Middlesex and Essex from fire and earthquake, and as I have a mortgage in Herefordshire I beg thee to have an eye of compassion upon that county. For the rest of the counties, thou mayest deal with them as thou art pleased." That is not the

spirit of the Lord's Prayer.

Our Father dwells in heaven. There he is worshiped by the hosts of angels and by the spirits of just men made perfect.

The prayer begins with worship. "May thy name be kept holy." That is a prayer that God may be rightly worshiped. Its utterance is also an act of worship. To worship is to give God his due. To be conscious of his perfections. To recognize his infinity, his majesty, his holiness and his love. Humbly and reverently let us remember that we are addressing, not only our Father, but the Great and Eternal God.

For a long time B. Fay Mills, the noted evangelist, and his wife, sought for a simple and universal rule of life. He said: "At last, one day it dawned upon us, expressed by both of us almost simultaneously—Absolute Trust as the Fixed Attitude of the Mind and Perfect Love as the Unvarying Practice of the Life. For our motto we chose the comprehensive question, 'What is the loving thing to do?' the answer to which we believed would answer all practical questions."

A Rabbinic tale is suggestive. "It was late afternoon of the first day in the Garden of Eden when Adam, luxuriating in the sheer delight of life, first noticed the strange phenomenon. Warily he watched the lengthening shadows sprout tendril-like over the Garden's expense. And, as the day faded to dusk, and the dusk to evening, and that into moonless night, Adam's misgivings became fear and his fear dread, and his dread a cold fright black as the night itself."

"Thus Adam spent his first night on earth until the early light of the new day stilled his trembling with the knowledge that the darkness was not to be eternal, and that his Creator had not forsaken him."

* * *

July 21.

Topic: God's Kingdom.

Hymns: I Love Thy Kingdom, Lord. Thy Kingdom Come, O Lord. Eternal God, Whose Power Upholds.

Lesson: I Chronicles 29:10-19. Text: "Let your kingdom come." Matthew 6:10.

The word kingdom occurs quite frequently in the Bible. Often, in the Old Testament, it is used to denote the land of Israel.

But there is another sense in which it is used, a broader sense, to denote God's universal reign. The Psalmist wrote: "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." 145:13.

God's kingdom is referred to several times in the Book of Daniel. Interpreting Nebuchadnezzar's dream, Daniel said: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be de-

(Turn to page 40)

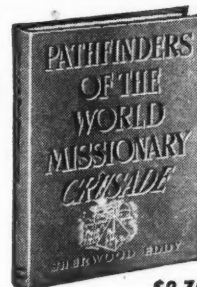
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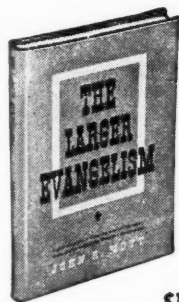
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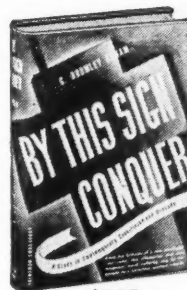


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A Sermon Calendar for a Year

(From page 38)

stroyed." 2:44. See also 4:3, 34; 6:26; 7:14, 27.

Isaiah predicted the coming of One upon whose shoulders the government should rest. He wrote: "Of the increase of his government and peace there shall be no end. 9:6, 7.

These predictions were carried over into the New Testament. When Gabriel visited Mary he is reported to have said: "And he (Jesus) shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke 1:33.

Jesus fulfilled these predictions. Mark says that after John was imprisoned, Jesus went into Galilee preaching the kingdom of God. His message was: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." 1:14, 15.

The apostles took up the story. We find Philip preaching "the things concerning the kingdom of God." Acts 8:12. See also 20:25; 28:23.

We do well to pray "Let your kingdom come." As Dummelow suggests, "this is a glorious prayer of infinite scope." It means "may justice triumph over injustice, truth over error, kindness over cruelty, purity over lust, peace over enmity."

President Ozora Davis wrote: "What I am seeking to express now is a new and living conviction of the reality and the practical content of the good news of the kingdom of God, which is both within us and in our midst, which Jesus described in the wonder of his gracious words and made plain in the miracle of his perfect life.

"It is a way, a method, a technique, which presents to every living person the highest, most satisfying, most blessed method of living that ever has been revealed. If the word 'kingdom' seems inadequate to our modern thinking, then we may substitute 'family' or 'fellowship' for it and still be true to the ideal of Jesus. It is a way of living according to the mind of Christ; but this is not the following of a pattern or the imitation of a Master, it is fusion of purpose, identity of spirit, comradeship with an unseen but living Lord."

* * *

July 28.

Topic: God's Will.

Hymns: Saviour, Blessed Saviour. Take My Life and Let It Be. O Jesus, I Have Promised.

Lesson: I Peter 2. Text: "Let your pleasure be done, as in heaven, so on earth." Matthew 6:10.

What is God's pleasure? What is his will? What are the things done in heaven that we are to pray may be done on earth? Peter has an illuminating passage. He wrote: "Honour all men. Love the brotherhood. Fear God. Honour the king." I Peter 2:15.

The Basic English translation makes his meaning a little clearer perhaps: "Have respect for all, loving the brothers, fearing God, honouring the king."

I. God wants us to respect each other. True, many of us are not worthy of respect. But remembering our own weaknesses, let us cultivate a charitable spirit. That will help us to respect others.

Arthur Stringer's lines are suggestive:

It's the bad that's in the best of us
Makes the saint so like the rest of us.
It's the good in the darkest-curst of us
Redeems and saves the worst of us.
It's the muddle of good and badness,
It's the tangle of tears and gladness,
It's the lunacy linked with sanity,
That make and mock humanity!

II. God wants us to love our fellows. There is a great deal of that spirit abroad. It is demonstrated in our readiness to help those who are in distress. How splendidly that has been demonstrated in these days of crisis.

III. God wants us to fear him. A writer says: "It is not all the truth to say with the Roman poet that 'fear first made the gods.' It is a common assumption that fear was the creator of religion, that is part of the truth, but there is more than fear in religion. There is wonder and admiration and love as well as awe. It does not discredit religion that fear should be one of its essential elements."

IV. God wants us to be good citizens. Peter wrote, "Honour the king." Kings and empires have almost ceased to be, but nations remain. It is God's will that we should be good citizens of the nation to which we belong. He wants us to respect our officials and to be helpful to our fellow citizens.

A minister said: "On one occasion, during my very young manhood, I had occasion to ask the governor of one of the far Western states for his help in a matter of great interest to me. He gave me his assistance at the cost of a large outlay of time and attention, and in a spirit at once so gracious and so sympathetic as to win my life-long gratitude.

"When the matter was finally concluded, I expressed my regret that I had caused him so much trouble. I have always remembered his reply: 'My boy (he was a venerable man), when I accepted the office of governor, I agreed to be the most helpful man in the state, and that is what I am here for.' There spoke the good citizen."

* * *

August 4 (Transfiguration Sunday).

Topic: Our Bread.

Hymns: My God, Is Any Hour So Sweet. Break Thou the Bread of Life. I Heard the Voice of Jesus Say.

Lesson: Matthew 17:1-13. Text: "Give us this day bread for our needs." Matthew 6:11.

This is a striking petition. We are not to pray for bread for future days, but only for today. We are reminded of the saying of Jesus in verse 34: "So do not be troubled about tomorrow; tomorrow will take care of itself. The day's own trouble is quite enough for the day." (Moffatt).

This petition does not have much significance for Americans today. We are living in a land of plenty. We are prosperous. There is no lack of food. We hardly feel the necessity of praying for food at all.

But it has not always been so. Times of plenty are usually followed by times of scarcity. Some of us remember the drab days of the last depression. Some of us then did not know where our next meal was coming from. So we prayed this prayer.

The sophisticated will smile at this story. But it is true. It was told by a minister. "Upon a certain occasion, when there was nothing to eat in the house of a humble Christian woman of

our church, she and her husband, upon their knees, asked the Lord to send their dinner. When the hour for setting the table arrived, she proceeded with her preparations for the meal, and upon her husband remonstrating, she replied that having asked the Lord for dinner they should expect it. Meal time came, likewise a roast dinner from a neighbor who had expected company. They not having arrived, the thought occurred to her to send the full dinner to the woman."

God provided food at the Creation. Genesis 1:29. God provided for the needs of Noah and his posterity. Genesis 9:3. The Psalmist declared that God giveth food to all flesh. Psalm 136:25; 145:15.

Jesus told us not to be anxious about our food. He said: "Look at the wild birds; they sow not, they reap not, they gather nothing in granaries, and yet your heavenly Father feedeth them. Are you not worth more than birds?" Verse 26. (Moffatt).

The Psalmist wrote: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." 37:25. We may not have seen that either. But we have seen the unrighteous begging bread. We are under obligation to minister to them.

A disreputable tramp, bearing the marks of dissipation and vice, applied at the house of a clergyman for food. He was invited into the kitchen and a loaf of bread was placed on the table. "Can you say the Lord's Prayer?" asked the clergyman. "No," was the reply. "Well, you say it after me, and I will give you what you want to eat." "Our Father which are in heaven," said the clergyman. "Did you say, our Father?" asked the tramp. "Yes," replied the clergyman. "Then we are brothers, aren't we?" "Yes, I suppose we are." "Then if you and I are brothers, cut that bread quick, and cut it thick!"

* * *

August 11.

Topic: Our Debts.

Hymns: Father to Us Thy Children. My Faith Looks Up to Thee. None Other Lamb.

Lesson: Psalm 51. Text: "And make us free of our debts, as we have made those free who are in debt to us." Matthew 6:12, 14, 15.

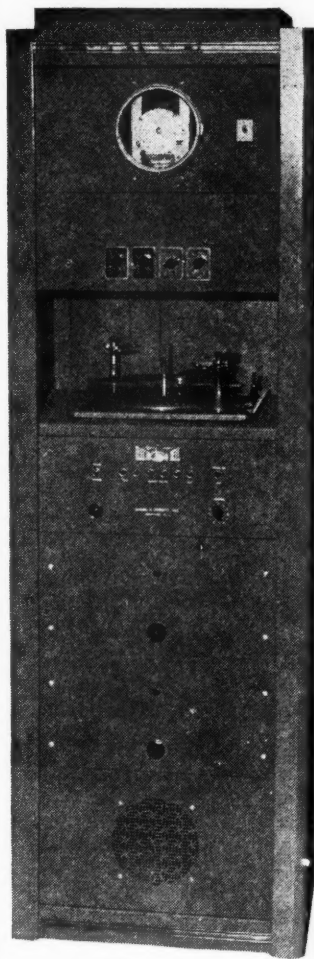
In this prayer, and its complimentary passage (14, 15) there seems to be a play on words. Matthew uses the words debts and trespasses. Luke uses the words sin and indebted. Moffatt follows Matthew and Basic English follows Luke. It is unfortunate that different denominations use a different word. Some say debts others say trespasses. This creates confusion when the prayer is repeated in unison.

But essentially all pray for the same thing—forgiveness. We ask that our trespasses, our sins, our debts may all be forgiven.

We need to pray for forgiveness. The cry for mercy is repeated over and over again in the Book of Psalms. Perhaps the best known is this: "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions." 51:1.

Froude, the historian, believed that Queen Elizabeth was the greatest heroine and the most perfect woman that

(Turn to next page)



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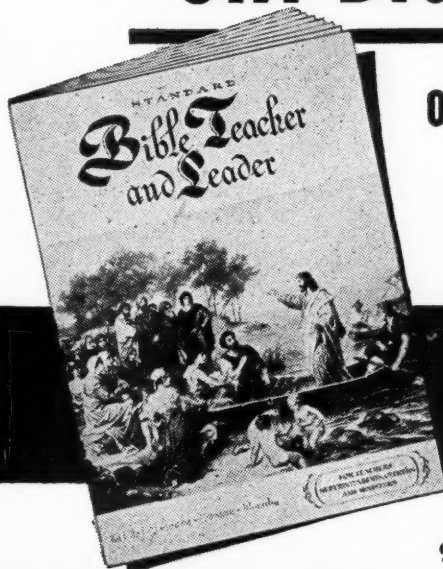
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A Sermon Calendar for a Year

(From page 41)

ever reigned. He began to write her biography. As he investigated he found undeniable proofs of her meanness, selfishness and weakness. So he closed the biography at the period when her glory culminated. God does not do that.

Pardon is conditioned. We must forgive those who have sinned against us or God will not forgive us. Even for Christians this is a hard thing to do.

A minister said: "I once attended an ecclesiastical convention and was entertained in a refined Christian household. A young lady in the family, in a conversation remarked, 'I never offer the Lord's Prayer.' On my expressing surprise, she added, 'I don't dare to, I don't dare pray "Forgive us our debts as we forgive our debtors." I am so afraid that I have not a forgiving spirit, that I dare not ask God to forgive me as I forgive others.' I asked, 'What do you pray?' She replied, 'I say, as we ought to forgive others.' But that will not do.

Two statements of Jesus are pertinent here. "If then you are making an offering at the altar and there it comes to your mind that your brother has something against you, while your offering is still before the altar, first go and make peace with your brother." Matthew 5:23, 24.

"And whenever you make a prayer, let there be forgiveness in your hearts, if you have anything against anyone, so that you may have forgiveness of your sins from your Father who is in heaven." Mark 11:25 (Basic English).

Things to give away:

- To your enemy, forgiveness.
- To your opponent, tolerance.
- To your friends, your heart.
- To your child, a good example.
- To your parents, deference.
- To everybody, sunshine.

* * *

August 18 (Old Home Sunday).

Topic: Our Testings.

Hymns: Dear Lord, Who Sought at Dawn. Jesus, Lover of My Soul. I Need Thee Every Hour.

Lesson: James 1:1-15. Text: "And let us not be put to the test, but keep us safe from the Evil One." Matthew 6:13.

The word temptation seems to have a double meaning—enticement and testing.

James asserts emphatically that God cannot tempt any man in the first sense. "Let no man who is tried by temptation say, 'My temptation comes from God'; God is incapable of being tempted by evil and he tempts no one." 1:13.

We accept the second meaning, that of testing. "And let us not therefore be put to the test." The temptations of the Evil One are permitted in order that we may be tested. The translation "Evil One" is adopted by nearly all modern commentators.

God does permit us to be tempted in that sense. And what God permits is often spoken of in the Scriptures as his act. A striking example of this kind of testing is that of our first parents.

Peter had the Evil One in mind when he wrote: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." I Peter 5:8.

Mr. Drummond, at one time chief of the United States Secret Service, said: "I have sometimes thought that were it possible for me to impart to all men when they are tempted to commit their first crime, the knowledge gained by me in my twenty-three years experience, as to the end that must surely come, they would stop and turn back."

The trials and sorrows of life are another form of testing. The experiences of Job furnish a notable example.

Ted Robinson wrote:

"Deliver us from evil." It is not Our prayer that we escape the common lot.

That though our neighbor suffer, we go free

Of all life's bitterness and tragedy;

But this we ask: that when our grievous share

Of this world's ill seems more than we can bear,

It may not overwhelm us in despair!

We are given a welcome assurance concerning these testings. "You have been put to no test but such as is common to man: and God is true, who will not let any test come on you which you are not able to undergo; but he will make with the test a way out of it, so that you may be able to go through it." II Corinthians 10:13.

Beecher said: "Affliction comes to us all not to make us sad, but sober; not to make us sorry, but wise; not to make us despondent, but by its darkness to refresh us, as the night refreshes the day; not to impoverish, but to enrich us, as the plough enriches the field; to multiply our joy, as the seed, by planting, is multiplied a thousand-fold."

* * *

KINGDOMTIDE

August 25.

Topic: God's Power and Glory.

Hymns: Begin My Tongue. This Is My Father's World. God of the Earth.

Lesson: Revelation 7. Text: "For thine is the kingdom, and the power, and the glory, for ever. Amen." Matthew 6:13.

The Revised Version and the Modern Versions omit this Doxology. It is a liturgical addition, dating from an early age. It is found in *The Teaching of the Twelve Apostles* (80-160 A. D.) and in the writings of other authorities, some of them ancient.

In the temple services the people did not respond "Amen" to the prayers as they did in the synagogues. Their response was, "Blessed be the name of the glory of his kingdom for ever."

The word "Amen" is an expression of hearty assent or approval. To say it is to express hearty concurrence in or approval of what has preceded. It also means this is the last word or end.

According to the writer of the Book of Revelation, in heaven, a great multitude which no man can number sings this song: "So be it. Let blessing and glory and wisdom and praise and honour and power and strength be given to our God for ever and ever. So be it." 7:12. (Basic English).

T. Westwood has a poem with the title "Before the Throne." He writes: A seraph by the throne
In full glory stood. With eager hand
He smote the golden harp-strings, till
A flood

Of harmony on the celestial air

Welled forth unceasing.

Then in a great voice

He sang the "Holy, Holy, evermore,
Lord God Almighty!"

And when the seraph's song
Had reached its close, and o'er the
golden lyre

Silence hung brooding—when the
eternal courts

Rang with but echoes of his chant sub-
lime,

Still, through the abysmal space, that
wandering voice

Came floating upward from the world
afar,

Still murmuring sweet on the celestial
air,

"Praise God! Praise God!"

In his book, *Western Barbary*, John Hay gives a striking example of the universal appeal of the Lord's Prayer. He writes:

"I remember on one occasion traveling in the country with a companion who possessed some knowledge of medicine. We had arrived at a door near which we were to pitch our tents, when a crowd of Arabs surrounded us, cursing and swearing at the 'rebellers against God.'

"My friend, who spoke a little Arabic, turned around to an elderly person, whose garb bespoke him a priest, said: 'Who taught you that we were disbelievers? Hear my daily prayer and judge for yourselves.' He then repeated the Lord's Prayer. All stood amazed and silent, till the priest exclaimed, 'May God curse me if I ever curse again those who hold such a belief! Nay, more, that prayer shall be my prayer till my hour be come. I pray thee, O Narazene, repeat the prayer, that it may be remembered and written among us in letters of gold.'"

* * *

September 1 (Labor, Sunday).

Topic: Seeing Eye to Eye.

Hymns: Lift Up Our Hearts. Heaven Is Here. O Brother Man.

Lesson: Isaiah 52:7-15. Text: "For they shall see eye to eye." Isaiah 52:8.

Israel was in exile. Isaiah drew their attention to the fact that God made them a great nation from a single ancestor. He suggested that that wonderful growth should now be an incentive to the righteous remnant to believe in the nation's restoration.

He goes on to assure the exiles of their speedy deliverance. That accomplished, they would see eye to eye. They would break forth into joy and sing together.

It will be a happy day indeed when the people of America "see eye to eye." That does not mean there shall be unanimity of thought and opinion. It does mean that there shall be unity of aim.

Unity is especially desirable in industry. It is imperative that capital, labor and the general public get together if disaster is to be averted.

As the Federal Council of Churches said in a Labor Day message: "In a mood of penitence and a spirit of resolution, many groups must work and plan together for the refashioning of our society.

"Governmental agencies, the churches, employers and workers are especially responsible for certain tasks in our domestic industrial sphere."

Furthermore, it is eminently desirable that American citizens should "see eye to eye" as to the kind of nation

(Turn to page 44)

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A Sermon Calendar for a Year

(From page 42)

they want this to be. We are emerging from a world conflict. This conflict has brought confusion to the thinking of our people. We need to clarify our aims. The church should lead in this matter.

At the meeting of the World Council of Churches held at Geneva in 1943, a consensus of opinion was reached on eleven points. Among them were these.

The church is to proclaim that the God-given function of the state is to maintain an order based on law that guarantees fundamental human rights.

The church will proclaim that political power must be exercised with a sense of responsibility toward all those who are affected by that power.

The church is to proclaim that society must provide all its members with the opportunity to fulfill a meaningful vocation, and that it should provide conditions of social security for all.

When the day comes that we can sing truthfully, "We are not divided, all one body we" then we can break forth into joy and singing.

* * *

September 8.

Topic: Why Not Try God?

Hymns: For the Beauty of the Earth. There's a Wideness in God's Mercy. O God, the Rock of Ages.

Lesson: Psalm 34. Text: "O taste and see that the Lord is good: blessed is the man that trusteth in him." Psalm 34:8.

Mary Pickford, the noted screen actress of a former day, wrote a little book with the title, *Why Not Try God?* The book is a plea for making use of God. She wrote: "God is a great power which we can use whenever and wherever we choose."

Miss Pickford was not the first to make that suggestion. Centuries before her time, the Psalmist wrote: "Try the Eternal; you will find he is kind; happy the man who takes shelter with him." (Moffatt).

The Psalmist suggests that those who try God will find he is kind. Today objection is being raised to the placing of emphasis on the kindness of God. Rather, we are told there is need to place the emphasis on his severity and justice.

However that may be, God's kindness is written large in his word. We cannot ignore those gracious words: "As a father pitieth his children, so the Eternal pities his worshippers; he knows what we are made of, he remembers we are dust." Psalm 103:13, 14. (Moffatt).

There will always be those who need his compassion. Yellow Earrings, one of Sitting Bull's warriors, offered this prayer in a missionary meeting. "Saviour, be kind to me. I am an old, ignorant man. I grew up without the Bible, and knew nothing of thee in my youth. Though I try now to follow thee, I often lose my way, not because I do not want to go in the right road, but because I do not see clearly. Bless my people and be merciful to us. When we sin wipe out the sin, because we love thee and thou didst die for us."

The Psalmist suggests that those who dwell with God are happy. "Happy the man who takes shelter with him."

Other Bible writers are in agree-

ment with the Psalmist. We read in the Book of Proverbs: "Who so trusteth in the Lord, happy is he." 16:20.

Jesus said: "If ye know these things, happy are ye if ye do them." John 13:17. And again: "These things I have spoken unto you, that my joy might remain in you, and that your joy might be full." 15:11.

Are modern Christians happy? That is an interesting question. With all the things we have to make life easy and enjoyable are we really content? If not, why not?

Perhaps James Buchanan gives the clue in these lines:

Dwell deep! The little things that chafe and fret

O waste not golden hours to give them heed!

The slight, the thoughtless wrong, do thou forget,

Be self-forgot in serving others' need.

Thou, faith in God through love for man shall keep.

Dwell deep, my soul, dwell deep!

If you are not a happy Christian, "Why Not Try God?" Put him to the test. "Casting all your care upon him; for he careth for you." I Peter 5:7.

* * *

September 15.

Topic: The Autumn of Life.

Hymns: The King of Love. Since Jesus Is My Friend. O Love That Will Not Let Me Go.

Lesson: Genesis 15:1-15. Text: "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." Genesis 15:15.

The record found in Genesis 15 is from the Primitive source. A similar story, from the Priestly narrative, is found in chapter 17. The repetition shows the importance attached by the compiler of Genesis to the records which testified to the divine purpose concerning the Hebrew people.

Briefly, the story is this. God appeared to Abraham in a vision. He told him that he was his shield and his exceeding great reward. His descendants would be as numerous as the stars of heaven. He would inherit the land into which he had come.

Finally, he made him this promise: "As for yourself, you shall join your fathers in peace, you shall be buried in a ripe old age." (Moffatt). It is with this promise we are concerned today.

When Dr. J. D. Jones, a favorite English preacher, retired, he wrote an article with the title, "Autumn Glory." He said:

"In my younger days debating societies were fond of discussing the question, 'Does a man derive most pleasure from hope or from memory?' . . . We used to vote upon it and sometimes hope won the day and sometimes memory. But voting cannot settle a matter like that, for whether hope or memory gives the greater pleasure depends in every case on the kind of hope a man is able to cherish, and the kinds of memories his mind retains."

There is a startling thing about memory. Nothing is ever forgotten. De Quincey, the opium addict, wrote: "Memory is the book of judgment. . . The dread book of account, which the Scripture speaks of is, in fact, the mind itself of each individual. Of this at least I feel assured—that there is no

such thing as forgetting possible to the mind."

What kind of memories do people have who have passed the meridian of life? Some have unhappy memories.

In the book, *Hearst, Lord of San Simeon*, there occurs this paragraph: "The fourth and last rule is most significant—that no one shall, under any circumstances, mention in Hearst's presence the subject of death. What more complete self-revelation could anyone give? . . . The megalomaniac madness to be wholly different from other men, and rule them according as the whim may take him, while remaining himself untouched by the evils that he can inflict upon them, this madness, the driving force of his whole tempestuous career, has found its suitable symbol in the raising of San Simeon, and its final epitaph in the rule, 'Never mention death'."

Some have pleasant memories. Dr. Jones wrote: "But age has its memories. It doesn't dream any longer of great things to be accomplished. The day of achievement is over. So age lives in the past. The past is more vivid to it than the present. And if the memories of the past are sweet and gracious, age finds great pleasure in recalling 'far-off things and battles long ago.' It is an issue which can never be settled—whether hope or memory gives the greatest pleasure."

* * *

September 22.

Topic: What Is Conversion?

Hymns: Light of Light, Enlighten Me. Art Thou Weary? Just As I Am.

Lesson: I Samuel 10:1-13. Text: "God gave him another heart." I Samuel 10:9.

We have here the story of the conversion of a young man who became a king.

The Hebrews were dissatisfied with conditions. Things had been satisfactory as long as Samuel was in good health. When that failed he appointed his sons as judges. When they "turned aside after lucre, and took bribes, and perverted judgment," the people rebelled and asked that a king be appointed.

Samuel warned them that conditions under a king would not be ideal. But they persisted in their demand. At God's suggestion Saul was selected. After he had been anointed by Samuel he had a change of heart. This was Saul's conversion.

What is conversion? There are two principal definitions. They are not contradictory but complementary.

a. The first definition says that conversion is man's work. Evelyn Underhill says: "Conversion, or repentance, the first step in the spiritual life, consists in change of direction."

b. The second definition says conversion is God's work. It is a supernatural change wrought by the Holy Spirit.

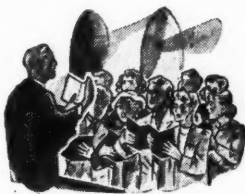
A writer says: "Conversion is not merely the process which ends just before the world of the spirit is reached, but is part of it. Repentance and good resolutions, change of mind and change of direction, are distinctly less than the experience implied in the Methodist use of the term. Repentance brings, they say, a man to God, but conversion is what God does in a man when he comes to him in penitent faith. It is

(Turn to next page)

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A Sermon Calendar for a Year

(From page 45)

a supernatural change wrought in a man's life by the grace of God."

Saul's conversion was of this nature. Moffatt renders the text: "And as he turned to leave Samuel, God did change his nature."

Apparently there are two types of conversion. There is gradual conversion. A process by which the individual comes into the right relation to God step by step. Such was the conversion of the first disciples.

Then there is instantaneous conversion. Wesley believed and taught that conversion was instantaneous. He preached a present salvation to be received by faith here and now. His own experience was the driving force of the great revival which swept England and America. Such was the conversion of Saul of Tarsus.

Conversion is a happy experience. In *Pilgrim's Progress* Bunyan describes how Christian came to the cross and there lost his burden. He continues: "Then was Christian glad and light-some, and said with a merry heart, 'He hath given me rest by his sorrow and life by his death.' Then he stood still awhile to look and wonder, for it was very surprising to him that the sight of the cross should thus ease him of his burden. He looked therefore and looked again, even till the springs that were in his head sent the water down his cheeks. . . . Then Christian gave three leaps for joy and went on singing."

* * *

September 29 (Education Sunday).

Topic: The Education of Jesus.

Hymns: Almighty God With One Accord. God of Our Youth. The Hidden Years at Nazareth.

Lesson: Luke 4:14-33. Text: "And as his custom was, he went into the synagogue, and stood up for to read." Luke 4:16.

A startling question was discussed in England some time ago. It was this, "Could Jesus read?" It was raised by Commander Campbell. He said: "My mind goes back to Jesus, whose philosophy has influenced millions. I wonder if he could read."

If the Commander had been familiar with the New Testament he would not have raised the question. Luke writes: "And he came to Nazareth, where he had been as a child, and he went, as his way was, into the synagogue on the Sabbath, and got up to give a reading." (Basic English).

Commenting on the discussion, a writer said: "The education of Jesus is an interesting subject of study. In his earliest years he would be taught at home by Mary, and especially by Joseph, for the father accepted this duty in Israel. But his more systematic instruction would be received at school.

"Attached to every synagogue there was a school to which boys went from the age of six to the age of ten. The synagogue school was known as 'the House of the Book,' because the Scriptures formed the chief subject of study. The pupils learned passages of Scripture by heart, after which they were taught to read them."

In one of Holman Hunt's pictures he depicts Jesus in the carpenter's shop at Nazareth. It was in his early youth. In the shop was a case contain-

ing a collection of ancient rolls. The artist's idea was that Jesus had his little library of sacred Hebrew books, and that in his resting moments he turned to them to read and ponder over their contents.

The quotations which Jesus made from the Old Testament indicate that he was thoroughly familiar with its teachings. He quoted from Deuteronomy, from the Psalms and from Isaiah.

The great lack in modern education is the failure to make pupils familiar with the sacred writings.

In an address at the London University, Lord Bryce said: "It is with great regret that one sees in these days that knowledge of the Bible seems declining in all classes of the community. I was struck with the same thing in the United States. Looking at it from only the educational side, the loss of a knowledge of the Bible, and of all that the Bible means, would be incalculable to the life of the country. It would be a great misfortune to the country if generations of children grew up who did not know their Bible."

Sir William Jones, an Oriental scholar, wrote: "Before I knew the Word of God in spirit and in truth, I preferred it to all other books. For its great antiquity, its interesting narratives, its impartial biography, its pure morality, its sublime poetry, in a word, for its beautiful and wonderful variety."

Those who know the Bible love it. Dr. Grenfell was ever a lover of books. Autobiography was his favorite kind of reading. But the Bible was always first.

* * *

October 6 (World Communion Sunday).

Topic: One!

Hymns: Blest Be the Tie That Binds. Who Is on the Lord's Side? In the Cross of Christ I Glory.

Lesson: I Corinthians 12:1-13. Text: "For by one spirit are we all baptized into one body, whether we be Jews or Greeks, whether we be bond or free." I Corinthians 12:13.

Paul believed in unity. His teaching is explicit. It is clearly set forth in this chapter. He says there are diversities of gifts but the same Spirit. There are differences of administration but the same Lord. There are diversities of operations but one God.

Paul says Christians have different gifts. But all these are bestowed by the same Spirit, who assigns them as he will.

Paul says all Christians are baptized into one body. No matter whether they be Jews or Gentiles, bond or free.

Paul says the body has many members. They are dependent upon each other. "But now are they many members but one body." One cannot say to another, "I have no need of you."

It is deplorable that the church has never yet grasped this fact in a practical way. It has never been possible for Christians to sing truthfully, "We are not divided, all one body we."

But a better day is dawning. Slowly but surely Christians are beginning to recognize that "United we stand, divided we fall."

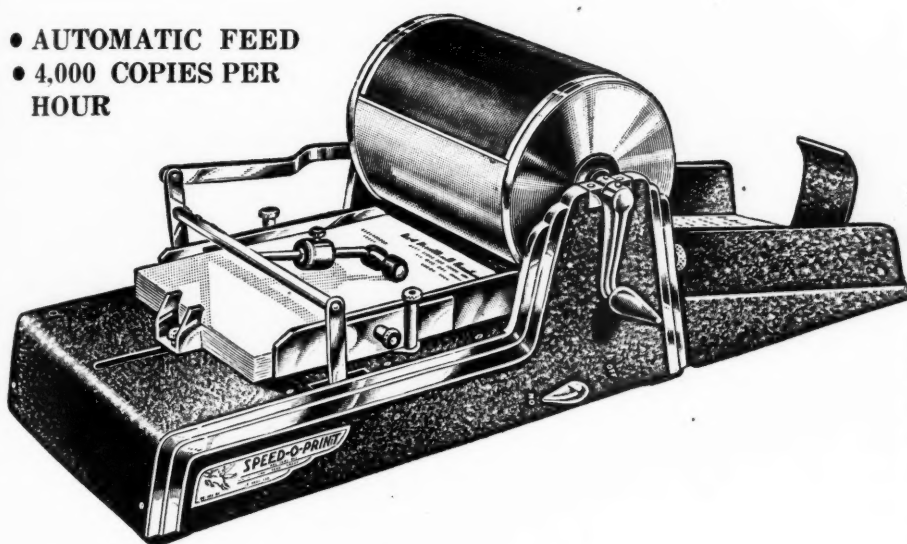
The war has been a terrible calamity. But strangely enough, it has brought Christians closer together.

(Turn to page 48)

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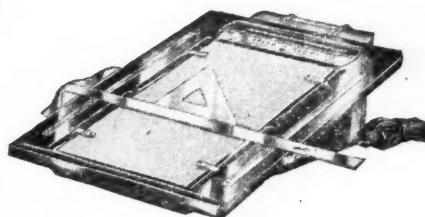
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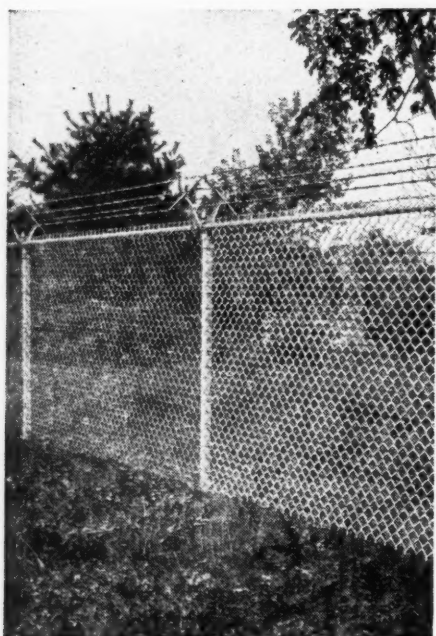
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A Sermon Calendar for a Year

(From page 46)

In an article, written in 1944, the Moderator of the Congregational Churches of Kent, England, said: "The problems of church union have been solved, for the time being, in these stricken towns. Baptists worship with Methodists, Methodists and Congregationalists sing and pray together. In some instances all three have made common cause, not only in their devotions, but in united service to the men of the forces round about.

"In two cases association has deepened into union which will endure after the war and there may be others. Congregations which have found unity and comfort together in the hour of adversity may well decide to remain together for united worship and work in days of peace.

"So good may come out of evil, and Hitler learn to his astonishment that, contrary to all intentions, he has achieved what many commissions and committees have failed to accomplish—the promotion of church union within this land."

As we gather at the Lord's table on this World Communion Sunday, let us remember that we belong to the great church universal. And let us dedicate ourselves anew to the promotion of its interests.

I live to hail that season

By gifted men foretold,

When men shall live by reason:

And not alone by gold.

When man to man united,

And every wrong thing righted,

The whole world shall be lighted,

As Eden was of old.

* * *

October 13.

Topic: Immortality.

Hymns: Still, Still With Thee. O Paradise! O Paradise! Abide With Me.

Lesson: II Corinthians 5:1-11. Text: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." II Corinthians 5:8.

Paul had been pointing out that amid bodily weakness and decay, he was cheered by the thought that the natural life is transient, but the spiritual life is eternal.

He goes on to say, in effect, a further reason for my assurance in the presence of persecution and suffering, is my knowledge that if my earthly body undergoes dissolution I shall be endowed with an imperishable heavenly body.

In view of this it is not strange that he should write: "And in this confidence I would fain get away from the body and reside with the Lord." (Moffatt).

Talking with his daughter one evening, during his last illness, Dr. Graham Taylor, educator and social worker, gave expression to the reasons why he believed in immortality.

I. Self-consciousness is continuous. "I believe that the continuance of self-consciousness is the very highest reach of the evolutionary process, and that it reaches farther than we now know. I think that consciousness will continue, and while there is no communication, that fact does not imply that there is no knowledge, or continued interest, between those who have gone

forward and those who are left behind."

II. Life is continuous. "I think that unless you take with you what you have gathered here—the things that have interested you, the purposes that have commanded your efforts, the things that have gathered your affection, the love you have had for others and the love they have had for you—unless you can take these with you, you are then another person, not the same person. I would as soon cease entirely as be bereft of the things I have loved all my life."

III. The future life is a great adventure. "I feel like someone on the verge of a great adventure, and I cherish the anticipation of that which I will realize when I arrive. Though I am reluctant to give up my life of action, I should accept with gratitude the gift of this long life of mental activity and spiritual consciousness."

IV. We shall know each other in the future life. "I just as much expect to be met and greeted by those who have gone before, as that I shall leave behind those who are not yet ready to go."

In view of all this, Dr. Taylor regarded death as a friend. "And with all this in view I think of death, not as an enemy, but as a friend, not as an end, but as a new beginning. And I am as serene as a summer day in the anticipation of those expectations."

Reviewing his life, Dr. Taylor might well have repeated these lines:

I live for those who love me,

For those who know me true,

For the heaven that smiles above me,

And awaits my coming too;

For the cause that lacks assistance,

For the wrong that needs resistance,

For the future in the distance,

And the good that I can do.

* * *

October 20.

Topic: Let Us Pray.

Hymns: O Day of Rest and Gladness. Worship the Lord in the Beauty of Holiness. Rejoice, Ye Pure in Heart.

Lesson: I Chronicles 16:7-36. Text: "Worship the Lord in the beauty of holiness." I Chronicles 16:29.

In tens of thousands of churches each Sunday, the minister gives utterance to the words, "Let us pray." There are several forms of public prayer.

In his book, *The Practice of Public Prayer*, J. Hillis Miller says there are two extremes in public prayer. "One extreme is illustrated by the Friends who worship in silence. . . . The other extreme is the emphasis on ritual elaboration, with more attention paid to the external form than to its content or its meaning to the individual. Prayer symbols are regarded not so much as expressions of real need and desires and emotions, as they are acts of piety." He goes on to say that between these two extremes are the various other forms of public prayer.

Worshipping in silence has its adherents. In his book, *Prayer and Worship*, Douglas V. Steere writes: "At the very time that the free Protestant denominations are concerned to restore to its true function the place of prayer and adoration, and the Roman Catholic Church shows signs at least of becoming more congregational, and awakening to the prophetic function, it is interesting to look at the Quakers, whose silent meeting furnishes a third distinctive type of cor-

porate service of worship. Here the Friends gather and sit in silent prayer. There are no ministers or priests."

In Protestant churches the almost universal custom has been for the minister to pray extemporaneously. The majority of ministers still follow that practice. Their prayers may lack the artistic finish of printed or written prayers, but they appeal to the worshippers as being spontaneous and therefore sincere.

Thomas Brooks, a Puritan divine, said: "God looks not at the oratory of your prayers, how elegant they may be; nor at the geometry of your prayers, how long they may be; nor at the arithmetic of your prayers, how many they may be; nor at the logic of your prayers, how methodical they may be; but the sincerity of them he looks at."

In the Protestant churches today the tendency is toward liturgical prayers. Some ministers use prayers from different Prayer Books. Some use miscellaneous prayers written by various authors. Some write their own prayers.

Dr. Robert South, an English divine of the seventeenth century had that form of prayer in mind when he wrote: "Premeditation of thought and brevity of expression are the great ingredients of that reverence that is required to a pious and acceptable prayer."

Tennyson's words are worth recalling: "More things are wrought by prayer than the world dreams of. What are men better than sheep or goats, that nourish a blind life within the brain, if, knowing God, they lift no hands of prayer for themselves and those who call them friends!"

* * *

October 27 (Temperance Sunday).

Topic: A Persistent Evil.

Hymns: Father, in Thy Mysterious Presence. In the Hour of Trial. Yield Not to Temptation.

Lesson: I Kings 16:1-10. Text: "Is there no balm in Gilead; is there no physician there?" Jeremiah 8:22.

Intoxication is an ancient problem. All through the Old Testament we find the record of instances of men overcome by strong drink. There are nine of them, beginning with Noah.

Persistent efforts have been made to eradicate the evil. Warning after warning has been given but with little effect.

A worker at the Bowery Mission, New York, speaking of those that had been helped there, said: "Among them have been found ministers, men of all classes and conditions, and of families of highest distinction, who have drifted in here on the verge of delirium tremens. It was found that one man who had before been committed to Blackwell's Island as a vagrant, and came here and got on his feet, had been a clergyman at a salary of \$6,000 a year. There were two other ministers who are now missionaries out West."

The problem is still with us. Since the abolition of Prohibition drinking has been increasing by leaps and bounds. It reached its climax during the war years.

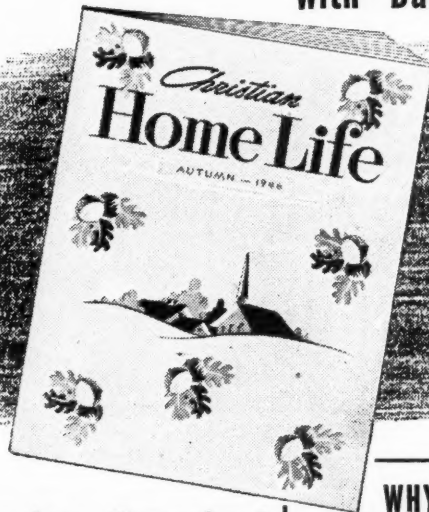
Today we might well ask ourselves the question which the prophet Jeremiah asked himself about another matter, "Is there no balm in Gilead, is there no physician there?"

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(Turn to next page)

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A Sermon Calendar for a Year

(From page 49)

Yale Plan Clinic for Drunkards. It is the first of its kind in the world. It was opened in March, 1944, in New Haven, Connecticut. The results have been encouraging and it may eventually become nation wide.

Of several hundred cases, all volunteers, some rich, some poor, twenty-five per cent have ceased drinking entirely. Another twenty-five per cent have shown marked improvement. This is regarded as a new high in the treatment of alcohol addiction. Each case is treated as a separate, individual problem. Each case has all the scientific resources of a great university at its disposal.

Such experiments are worth while, although the results are not very impressive.

"Is there no balm in Gilead; is there no physician there?" The church should answer that question in the affirmative. Jesus is the physician, faith is the mode by which his help is secured.

There is no record of Jesus or the apostles coming into contact with a victim of intemperance. However Matthew wrote: "And Jesus went about all Galilee, . . . healing all manner of sickness and all manner of disease among the people." 4:23. Drunkenness is a disease and Jesus can cure it.

A young man with bloated cheeks and bloodshot eyes staggered along the streets of Worcester, Massachusetts. He was a slave to drink. He cursed the chains that bound him but he could not break away. But one day, the great Physician, Jesus, found him. His chains were removed, his appetite was quenched and John B. Gough was healed. He became a mighty advocate of temperance and thousands were redeemed.

We do well to utilize the modern methods of treating the drink habit. But let us not abandon the Christian method. Jesus is "able to save to the uttermost."

* * *

November 3.

Topic: The Church of the Future.

Hymns: The Church's One Foundation. O Where Are Kings and Empires Now. A Mighty Fortress Is Our God.

Lesson: Colossians 2. Text: "Christ also loved the church and gave himself for it . . . that he might present to himself a glorious church. . . ." Ephesians 5:25, 27.

In this chapter Paul exhorts the Ephesians to love, to purity and to prudence. Then he lays down certain rules for the guidance of wives and husbands. One of these at least the modern wife considers outmoded.

Paul interpolates a golden sentence among these rules. It has to do with the kind of church Jesus desires his church to be. He urges husbands to love their wives and then goes on to say that Christ loved the church and gave himself for it, that he might make it holy and clean, a church full of glory, holy and complete. (Basic English).

What of the church of the future? Can we reasonably expect it to attain to the standard Jesus desires? Certainly it has not reached that standard.

In an address to the Protestant Council of the City of New York, John

D. Rockefeller, Jr., made some pertinent statements. He pointed out that there are millions of men and women, unselfish, generous, loyal and self-sacrificing, who are reflecting Christ's spirit, but who are not in the church. Many of them have faced death and have sacrificed their all.

"Will these people, after the experience through which they have passed, find in the church generally as it exists today the recognition, the association, the guidance and the inspiration which they need and have a right to expect? Regretfully we must answer, 'No.'"

"If this be true, one of two things is inevitable. Either this unorganized spiritual force which is silently dominating millions of lives will not be conserved, or the church must have a new birth if it is to meet this marvelous opportunity and great human need."

Then he pictured this reborn church. It would be the church of the living God.

Its terms of admission would be love for God, as he is revealed in Christ, and the vital translation of that love into a Christlike life.

Its atmosphere would be one of warmth, freedom and joy so manifest as to attract and win into its fellowship all who are striving to live useful and worthy lives.

It would pronounce ordinance, ritual, creed, all nonessential for admission. A life, not a creed, would be the test.

Its object would be to promote applied religion, not theoretical religion.

It would be the church of all the people, of everyone who is fighting sin and trying to establish righteousness. The church of the rich and the poor, the wise and the ignorant, the high and the low—a true democracy.

Let us today consecrate ourselves to the task of making our church a progressive church, one in line with the expectation of our Master.

* * *

November 10 (World Peace Sunday).

Topic: The Procurer of Peace.

Hymns: God the Omnipotent. Turn Back O Man. The Prince of Peace His Banner Spreads.

Lesson: Psalms 46, 47. Text: "He maketh wars to cease unto the end of the earth." Psalm 46:9.

Psalms 46 to 48 have been assigned to the reign of Hezekiah when Sennacherib's army was suddenly destroyed. II Kings 19:35. They sound a note of gratitude, confidence and praise.

Isaiah, in his reference to the same event, sounds the same note. 29:31, 33, 37.

In Psalm 46 the writer invites us to behold the Eternal's work. He has wrought desolation on earth. He has ended wars all over the earth. He has destroyed the implements of war. He calls upon us to admit that he is God, high over the nations, high over the world.

There is an amazing and growing amount of pessimism abroad both in secular and religious circles. People are afraid that having won the war we shall lose the peace. Pessimists fail to take into consideration the divine element. When they recognize that God is the procurer of peace their pessimism will cease.

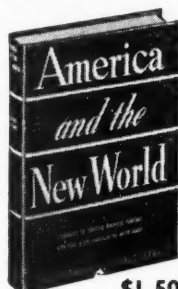
(Turn to page 52)

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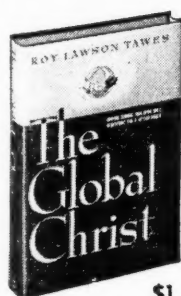
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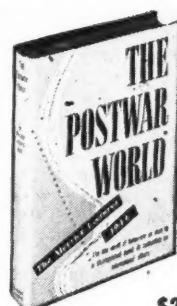


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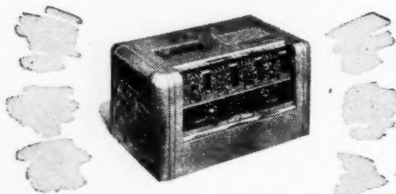
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A Sermon Calendar for a Year

(From page 50)

However, we must not forget that God works through human instrumentalities. Sumner Welles said: "The free governments of peace-loving nations should even now be considering the way in which they can best prepare for the better day which must come, ... the vision of an ordered world governed by law."

The shape of the future world depends upon the attitude of the young people. And they are alert to the situation. They are thinking seriously upon this vital matter.

At a Conference they made this Declaration: "The world of tomorrow is being built today. Every battle won or lost, every United Nations' Conference, every act of Congress, every individual action is shaping that world. America is in the dominant position to determine the direction of both the war and the peace. The college students of America have a large stake in that world and a responsibility for its shape. We, a student committee at Antioch College, feel that we are not merely fighting against something, we are fighting for the extension of democratic techniques and organization on a world-wide basis."

Petrarch, the Italian poet, wrote: "Five great enemies to peace inhabit with us: viz., avarice, ambition, envy, anger, and pride. If those enemies were to be banished, we should infallibly enjoy perpetual peace." These enemies must be assailed until they are destroyed.

Catherine Parmenter wrote these lines:

New stirs the memory of those who paid

The price of freedom sanctified by law—

Of those who fought and labored unafraid—

Who dared the deeds their prophet-vision saw.

The plains—the mountains beckoned them in turn;

The star they followed swept their paths apart . . .

America—America—still burn

The eager dreams of youth within your heart!

* * *

November 17 (Men and Missions Sunday).

Topic: The Layman's Part.

Hymns: Where Cross the Crowded Ways of Life. Go Labor On. Hail the Glorious Golden City.

Lesson: Nehemiah 2. Text: "And they said, Let us rise up and build." Nehemiah 2:18.

In this chapter there is recorded Nehemiah's request that he be permitted to rebuild Jerusalem, his arrival there and his survey of the ruined walls.

When he returned and made his report, he said: "You see the plight we are in, Jerusalem lying waste and the gates burned with fire." To his appeal the people responded: "Let us start and build." "And they set their hands bravely to the good work." (Moffatt).

The world will have to be rebuilt. There is much material rebuilding to be done. There is also much spiritual rebuilding. To this necessary work

Christian laymen must devote themselves.

A translation of the New Testament into French contained this striking beatitude: "Happy are the artisans of peace." Commenting on it, Professor Basil Mathews said: "So we really do need the bricklayers and plumbers, the carpenters, road makers and bridge builders of the kingdom of God."

And a columnist wrote: "After all, when we get back to the very cradle of Christianity, we see a layman, the son of a carpenter, leading a group of laymen—master fishermen, a civil servant, and so on—over hill and dale, as he trained them to the world task. And he made no other provision. He left it on their shoulders, with the women who also followed him."

Rebuilding must be done at home. The layman can do effective work here.

A business man was on his way to prayer meeting. He was late for the service, but as he neared the church the sound of music floated out of the open windows. A stranger was listening. Acting on a sudden impulse the business man invited him to go in. The stranger hesitated a moment and then consented. When the meeting ended the two went out together. The business man called for him on succeeding Wednesdays and introduced him to other men of the congregation. The prayer meeting led to the church services. Finally the stranger and his family united with the church.

Rebuilding must be done abroad. Not many laymen will be able to go to other lands. But there are some things they can do. They can furnish money. They can contact, and keep in touch with those who do go. Churches were urged over and over again to keep in touch with the men overseas. The same type of contact should be maintained with Christian workers abroad.

They can pray. It is said that the Moravian church owes her great power to ceaseless praying. For more than 150 years the congregation at Herrnhut has issued annually a book of daily texts. Thus each new morning has its watchword, binding them together in loving fellowship wherever they may be. They maintain too a system of continuous prayer. Certain members are appointed to keep up the hourly devotion, so that the incense of prayer rises continually to God.

* * *

November 24 (Thanksgiving Sunday).

Topic: The Song of Moses.

Hymns: Come, Ye Thankful People, Come. O God, I Thank Thee. O Thou Whose Perfect Goodness.

Lesson: Exodus 15:1-19. Text: "Then sang Moses and the children of Israel this song unto the Lord." Exodus 15:1.

The children of Israel had crossed the Red Sea. On the further shore they celebrated their deliverance in a magnificent hymn of praise.

Miriam, Aaron's sister, who was a prophetess, followed with another song, accompanied with timbrels and dances: "Sing to the Eternal, for he rose up in his might, hurling horse and chariot into the sea." (Moffatt).

Moses's song is a frank and whole-hearted recognition of the supremacy of the Eternal. It was the Lord who had triumphed gloriously. His right hand had dashed in pieces the enemy.

He had overthrown them that rose up against him. There was none like unto him among the gods.

A softer and sweeter note is heard in verse 13. The Eternal in his mercy had led forth his people. He had redeemed them. He had guided them. It is on this note that we would dwell on this Thanksgiving Sunday.

God has been the Leader and Guide of the American people. When the First Church in New London, Connecticut, celebrated its 300th anniversary, Ten Topical Tableaux were presented.

The first centered about the founder and first pastor who was one of the twenty thousand who between 1620 and 1640 chose to hazard the perilous voyage across the Atlantic, and to undertake the difficult penetration of an unknown and hostile land. They were men to whom the worship of God, the church and religious belief were of supreme importance. God led them. He has led their successors.

There is a vital statement in verse 18. "The Lord shall reign for ever and ever." In these days of uncertainty and therefore anxiety, we do well to bear that in mind.

Dr. Arthur H. Compton has drawn attention to its importance. He wrote:

"The realization that a Supreme Intelligence brought the universe into being is the first step in the growth of faith. The second is the understanding that God, who created life, has given it a meaning and a destiny. There is a purpose for our being and doing, and faith in that purpose spurs man to struggle and to progress."

"Here is no room for cynicism, for defeatism, for frustration. True, there is chaos in parts of the world, but in the midst of that chaos we see human progress. Hospitals and colleges, asylums and orphanages gird the world, founded on the impulse given by the cardinal element of religious faith: the Fatherhood of God and the Brotherhood of Man. Science and religion join hands in the battle against ignorance, superstition, disease, poverty and under-privilege."

With this in mind we can say with Francis C. Ellis:

God of the nations, and our God,
Infinite in thy wisdom and thy grace,
Whose hand has led us on our way,
We lift our hearts in humble thanks.

* * *

ADVENT AND CHRISTMASTIDE

December 1 (Advent).

Topic: Was There an Advent?

Hymns: Angel Voices Ever Singing. Lord Jesus, Son of Mary. Joy to the World.

Lesson: II John. Text: "For many deceivers have entered into the world, who confess not that Jesus Christ is come in the flesh." II John 7.

It is believed by Bible scholars that many private letters were written by the authors of the New Testament which have been lost.

This gives special interest to the Second and Third Epistles of John. They were written to individuals, one to "the elect lady" and the other to Gaius. It is agreed that they were both written by the same hand. Most commentators say by St. John. If so, they belong to the last quarter of the first century.

Even at that early date there were those who denied that Jesus Christ had

(Turn to next page)

Towards Christian Democracy

By SIR STAFFORD CRIPPS

★

One of the outstanding liberal Statesmen of our time, and Great Britain's President of the Board of Trade, sums up

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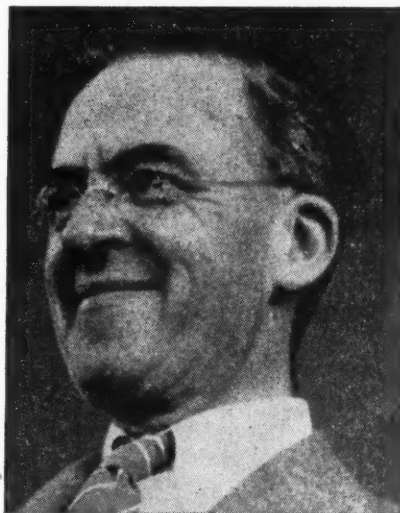
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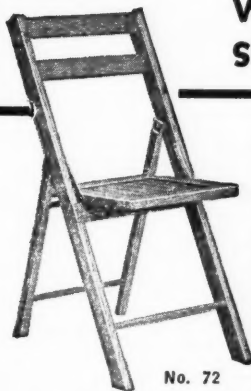
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A Sermon Calendar for a Year

(From page 53)

come in the flesh. They were former members of the church who had apostatized and gone into the world.

There have always been skeptical people. Critics have sought to disprove the existence of Homer, the greatest of all poets. They say his epics are a semi-accidental collection of early versified legends. But the best scholars are agreed that Homer is no myth and that he composed most of the works credited to him.

To St. John the central fact of the Christian belief was that Christ had come in the flesh. He makes that clear in the first chapter of his Gospel. Not to recognize in Jesus the authentic revelation of the infinite God and the highest ideal of humanity, was in his opinion moral depravity.

What evidence have we that Christ came in the flesh? In his *Studies in the Life of Christ*, Dr. Fairbairn wrote: "The greatest problems in the field of history center in the person and life of Christ. Who he was, what he was, how and why he came to be it, are questions that have not lost, and will not lose their interest for us and for mankind."

There are the predictions concerning the coming of a Messiah. When the high priest demanded that Jesus say whether he was "the Christ, the Son of the living God," he answered, "Thou hast said." Matthew 26:63, 64.

There is the record of his life in the gospels. Luke said that many had undertaken to write of those things "which are most surely believed among us." That they had heard of these things from eyewitnesses. He wrote

to Theophilus, "That thou mightest know the certainty of these things." Luke 1:1-4.

There is the continued influence of Jesus in the world. To quote Dr. Fairbairn again: "Jesus Christ is the most powerful spiritual force that ever operated for good on and in humanity. He is today what he has been for centuries—an object of reverence and love to the good, the cause of remorse and change, penitence and hope to the bad, of moral strength to the morally weak, of inspiration to the despondent, consolation to the desolate and cheer to the dying."

Alone with Jesus! Oh, how sweet
In health to worship at his feet!
But sweeter far when, day by day,
We droop, and pine, and waste away,
To feel his arms around us close,
And on his bosom find repose!

* * *

December 8 (Bible Sunday).

Topic: Why Should One Read the Bible?

Hymns: The Heavens Declare Thy Glory, Lord. Gracious Spirit, Holy Ghost. O Word of God Incarnate.

Lesson: Psalm 119:1-16. Text: "I will delight myself in thy statutes; I will not forget thy word." Psalm 119:16.

We are apt to forget that the Bible is a library. There are sixty-six books in all. The books are of a varied character. There is history, biography, stories, poetry, drama, philosophy, and best of all religious instruction.

Do you like history? Then read the Bible. The history of the Jews as given in the Old Testament is interesting and instructive. The story of their erratic course is told. They sinned and re-

pented. They were punished and they were rewarded.

Do you like biography? Then read the Bible. The lives of all kinds of people are recorded there. It contains the original biographies of the Ideal Man, Jesus of Nazareth.

Do you like stories? Then read the Bible. Its stories are exciting and captivating. The stories about Joseph, Ruth, Esther and many other characters will give you a thrill.

Hall Caine, the novelist, said that he was largely indebted for his literary success to the Bible. "Whatever strong situations I have in my books are not of my creation, but are taken from the Bible. *The Deemster* is the story of the Prodigal Son. *The Bondman* is the story of Esau and Jacob. *The Scapegoat* is the story of Eli and his sons, but with Samuel as a little girl, and *The Manxman* is the story of David and Uriah."

Do you like poetry and drama? Then read the Bible. Scattered through its pages are some of the greatest poems ever written. The Book of Psalms is one of the most prized collections of poetry. The Book of Job is a drama of great power and of superb literary excellence.

Are you interested in philosophy? Then read the Bible. The Book of Ecclesiastes contains the reflections of a man who had thought profoundly and long upon the problems of life. His final judgment is: "To sum it all up, in conclusion. Stand in awe of God, obey his orders: that is everything for every man." 12:13. (Moffatt).

Do you want to live happily and successfully? Then read the Bible. The writings of the prophets are rich in suggestions about living. The Book of

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Proverbs is full of wise and practical suggestions. The Sermon on the Mount and the parables of Jesus throw light on what to do and what not to do. The letters found in the New Testament give specific instructions concerning how the Christian life should be lived.

The story is told of a Hindu who had never met a missionary, but who got a copy of the Gospel of John. He said: "I liked the book when I read it. . . . I read it to my family and the more I read it the more I liked it. I soon saw that it was about a God who loved us. During all this time we continued worshipping the family idols. But one day I said to my wife, 'This book tells us about another God; different from our idols, I think we ought to pray to him'." Later a missionary came into their community and under his instructions they were led into fellowship with the true God.

* * *

December 15.

Topic: Our Neighbors.

Hymns: Christ of the Upward Way. Love Thyself Last. Christians, Lo, the Star Appareth.

Lesson: Luke 10:12-37. Text: "Thou shalt love thy neighbour as thyself." Leviticus 19:18.

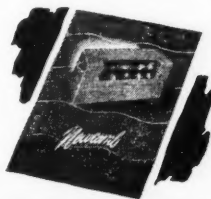
Jewish writers call the Book of Leviticus the "Law," or "Book of the Priests," or the "Book of Offerings." It is a manual of religious ceremonies for the guidance of the priests and worshippers. It is almost entirely a book of laws.

One of the laws was this: "You (Turn to next page)

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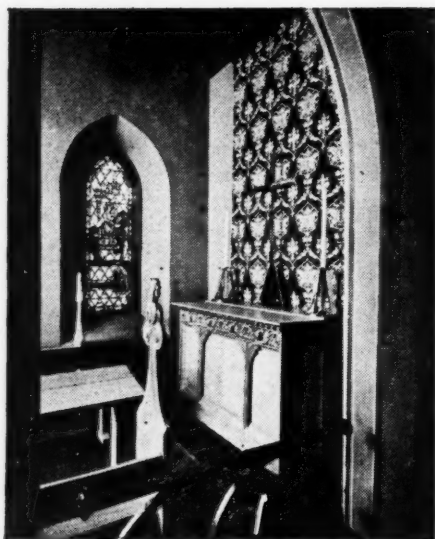
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A Sermon Calendar for a Year

(From page 55)

shall not bear a grudge against your fellow-citizens, but love your neighbour as you love yourself." (Moffatt).

When a scribe asked Jesus which was the first commandment, he replied: "You are to have love for the Lord your God with all your heart, and with all your soul, and with all your strength. The second is this, Have love for your neighbour as for yourself. There is no other law greater than these." Mark 13:30, 31. (Basic English).

This second requirement is a universal law. Yet how prone we are to forget it.

The following incident was reported in the *New York Times* of June 19, 1943.

"Teddy Matsumoto lived in Larchmont, New York. He was only four years old last summer, but plenty big enough, he knew, to help his mother plant their Victory Garden. With his small shovel and spade he dug and hoed until the warm brown earth was neatly lined with tiny plants, row on row.

"... But one morning Teddy stood in the middle of his garden and wept. In the dark of night his garden had been trampled and uprooted, even the tomato plants slashed. 'It's because we are Japanese,' his mother said later. 'We have to expect some things like this when we are living in a strange country, but we did not think that here in Larchmont—' and her eyes filled with tears."

Here is the sequel to the story. When the people of Larchmont learned what had been done, a wave of indignation swept through the town. "Let's replant the garden," suggested one angered neighbor. Offers of help quickly followed and before night the citizens had replanted the Matsumoto garden with seedlings and plants from their own.

The Larchmont *Daily Times* printed a letter to Teddy. It said in part: "They didn't know that your father was tortured in Japan for opposing the military government and for preaching world peace. They didn't know you are an American citizen because you were born, four years ago, here in the land of the free and the home of the brave."

That was an expression of true neighborliness. An expression of the true Christian spirit. Let us make it an expression of the attitude of all Americans at all times.

As Christmas approaches we may well remind ourselves and one another of this law. And, more than that, to practice it. Longfellow wrote:

The belfries of all Christendom

Now roll along

The unbroken song
Of peace on earth, good-will to men.

* * *

December 22 (Christmas Sunday).

Topic: No Room in the Inn.

Hymns: Hail to the Lord's Anointed. Hark! the Herald Angels Sing. O Come, All Ye Faithful.

Lesson: Luke 2:1-7. "There was no room for them in the inn." Luke 2:7.

It is a charming story which Luke relates in the second chapter of his gospel. He gives a graphic account of how the shepherds heard the song of the angels and then hurried to Beth-

lehem to worship the Babe.

But there is a somber note in the story. It is contained in a single sentence: "There was no room for them in the inn."

In his *Life of Christ* Giovanni Papini wrote: "Jesus was born in a stable, a real stable, not the bright, airy portico which Christian painters have created for the son of David, as if ashamed that their God should have laid down in poverty and dirt. . . . The poor old stable of Christ's old, poor country is only four rough walls, a dirty pavement, a roof of beams and slate."

The birthday of our Saviour is approaching. We do well to celebrate it with joy. He brought hope and happiness to the human race. We do well therefore to wish one another a merry Christmas.

George Herbert, the English divine and poet, wrote:

The shepherds sing; and shall I silent be?

My God, no hymne for thee?

My soul's a shepherd too; a flock it feeds

Of thoughts and words and deeds:

The pasture is thy word; the streams

thy grace,

Enriching all the place.

Shepherd and flock shall sing, and all my powers

Out-sing the daylight hours.

But let us not forget that there are still places in which there is no room for Jesus. Many human hearts are closed against him. He stands at the door and knocks, but the "no admittance" sign is still out.

Lange, a Bible commentator, made an interesting comment. "Under the trees of the same forest all sorts of birds find shelter together during the night. But in the morning, as soon as the sun sheds forth his rays, some close their eyes and seek the darkest retreat, while others clap their wings and salute the sun with their songs. Thus the appearing of Christ separates the lovers of the day from those of the night, mingled together until then in the mass of mankind."

To have a really merry Christmas one must admit Jesus to his heart. Let us therefore pray with Mary Eversley:

Just as the Wise Men searched and found

Their way to thee by night,

Lead me, dear Lord, at Christmas-time
Toward thy light.

While others kneel beside the manger bed

The Christ child to adore,

Grant that I am not left alone
Without the door.

And if no gold or frankincense

Nor myrrh I bring,

Take Lord, my humble, thankful heart
As offering.

* * *

December 29.

Topic: The Divine Mercy.

Hymns: O God of Bethel. My Faith Looks Up to Thee. God Is Love.

Lesson: Isaiah 54:1-10. Text: "With everlasting kindness will I have mercy on thee." Isaiah 54:8.

What optimists the Old Testament prophets were! These words must have had a tonic effect on the captive Jews. The prophet calls upon them to break forth into singing. Using the imagery of the married state, he as-

sure them that their numbers would be increased and their land would be enlarged.

God had forsaken them for a small moment. In his wrath he had hid his face from them. But now with everlasting kindness he would have mercy upon them.

If we accept the teaching of the Bible we must accept the unwelcome fact that God does at times forsake his people. May it not be that we have been passing through such a period in our history?

It is said that Napoleon Bonaparte had no moral sense. He thought himself above morality. He believed that he had a right to commit any crime, political or personal, that would advance his interests. And Napoleon has not been the only national figure to assume that attitude. Such an attitude God cannot condone.

But these dreary periods are only temporary. Eventually God makes known his great mercy. He forsakes for a small moment, but his kindness is everlasting.

At a crowded meeting, Frederick Douglass depicted the terrible condition of his people. Everything was against them. One political party had gone down to slavery on its knees. The other proposed not to abolish it anywhere, but only to restrict it. The Supreme Court had given judgment against black men as such. He drew a picture of his race withering under the lash of the overseer, and trampled upon by brutal and lascivious men.

Just when the cloud was most heavy over the audience, there slowly rose in the front seat, an old black woman. Her name was Sojourner Truth. She had given it to herself. She was known far and wide as an African prophetess. Every eye was on her. The orator paused.

Reaching out toward him her long, bony fingers, as every eye followed her pointing, she cried: "Frederick, is God dead?" It was a lightning flash on the darkness. The cloud began to break and faith and hope and patience returned as the people realized that God is an ever living and ever loving God.

"With everlasting kindness will I have mercy on thee." With this in mind we can enter upon the new year with confidence and with keen expectation.

These lines, written by Mrs. Frank A. Breck, are appropriate today.

I lift my heart today in praise

To him who loves me so,

Whose mercy crowneth all my days,

And makes my cup o'erflow.

I have not loved him as I should—

Yet pitiful is he—

And God, who giveth naught but good,

Oh, he is good to me!

* * *

EPIPHANY

January 5 (Week of Prayer).

Topic: Perpetual Prayer.

Hymns: O Gracious Father of Mankind, Come Ye Disconsolate, Lord, What a Change.

Lesson: Luke 18:1-14. Text: "Men ought always to pray and not to faint." Luke 18:1.

This saying of Jesus ought to settle once for all questions as to the validity and worth of prayer. Yet there are prominent Christian writers, and others

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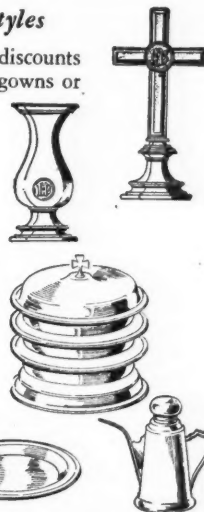
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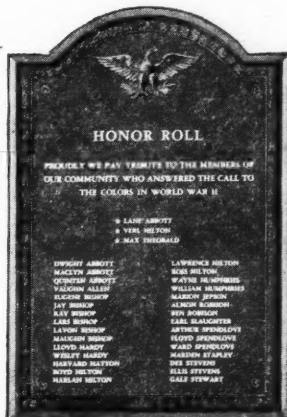
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A Sermon Calendar for a Year

(From page 57)

not so prominent, who decry its value.

Professor Ernest D. Burton of the University of Chicago, wrote: "I do not believe in prayer as an attempt to bend God's will to mine, or as the laying of my hand on the lever of the universe to turn the course of events in the direction that pleases me. I do not believe in petitionary prayer as a mere device for affecting my own state of mind."

President Ozora Davis of the Chicago Theological Seminary, took a more positive view about prayer. He wrote: "I know the meaning, the reality, the power of prayer. By prayer I mean specific and positive intercession. I do not mean an exercise that is warranted because it is subjectively profitable to him who prays. Nor do I mean prayer that assumes the form of magic or incarnation. I mean prayer as the commerce of praise and confession and petition between a heavenly Father and a trustful child. . . . Prayer is what Sir Oliver Lodge called it a generation ago, 'an engine of achievement'."

It is worthy of note that in times of disaster people turn instinctively to prayer. When the excursion boat, the Eastland, sank at Chicago, it is said Chicago turned to prayer and thought. Nearly all the preachers referred to the disaster in their sermons and asked their congregations to join in prayers for the dead.

The war has caused people to pray who had never prayed before. Those in imminent peril prayed. National leaders prayed and asked all citizens to pray for and with them. Prayer was offered universally for the success of the San Francisco Conference.

Is prayer a practical and rewarding exercise? Even Professor Burton thought it was. He wrote: "For myself my answer is without hesitation. I cannot conceive that with our enlarging, yet still imperfect, knowledge of God and the world, the legitimate sphere of prayer should be bounded exactly by our present ability to justify it. There must always be a frontier where prayer is reasonable, though I cannot prove it by definite evidence."

A writer says: "Let us pray for those in military service, as we would pray for those in civilian life, that their faith in the guidance of God will be so strong that no matter what they have to face, they will have calmness in time of panic, wisdom in moments of decision, perseverance in time of discouragement, endless courage in the face of danger, and that supreme confidence in the presence of God which alone affords the peace that passes all understanding and enables a man to overcome the world." We can always pray for these things.

* * *

January 12 (Missionary Sunday).

Topic: Will Christianity Survive?

Hymns: Light of the World. Watchman, Tell Us of the Night. Christ for the World We Sing.

Lesson: Isaiah 54. Text: "No weapon that is formed against thee shall prosper." Isaiah 54:17.

Here the prophet is encouraging the Jews by giving them the assurance that they will eventually be released from captivity. He said: "No weapon forged against you shall succeed, no

tongue raised against you shall win its plea." (Moffatt).

The Christian church needs a similar assurance today. Anxiety and foreboding are in the ascendant. Christianity was superseded in Germany by Nazism, and in Russia its practice was abolished. A decree issued by the Soviet government in May, 1932, said: "After May 1, 1937, in the whole Soviet Union not a single church must exist."

But this decree proved ineffective. In 1943 William F. McDermott wrote: "It was an unusual Easter in Moscow. News dispatches say that the crowds attending the churches were so enormous that it was difficult to get into the churchyards. At six p. m. Saturday the Moscow radio announced that the curfew law would be suspended to permit attendance at midnight services and by eight p. m. hundreds were on their way. At eleven p. m. the congestion was so great that worshippers were unable to move about and hardly able to find room to cross themselves."

On January 31, 1945, a dispatch was sent from Moscow. It said that the first Congress of the Russian Orthodox Church since the Revolution opened that day. Ecclesiastics from all over the world gathered to name a new patriarch. The church was jammed. Alexei was unanimously elected. The dean of the new Moscow Theological Seminary declared the Soviet government had done great good for the church and had promised new buildings.

Will Christianity survive? In view of what has happened in Russia the answer seems to be, Yes. But we must not relax our missionary propaganda. In view of the world's need we must intensify it.

Professor Karl Mannheim, a prominent British sociologist, says that only immediate intelligent action can save our civilization from disaster.

Dr. Oldham says: "The crucial question for Mannheim is whether our generation has the courage, imagination and will to master the new social techniques, to prevent them from becoming the instruments of arbitrary rule and to employ them in the service of a free society. Democracy must become militant, constructive and progressive if it is to survive." The same can be said of Christianity.

Crises have arisen in the past and brave men have met them. John Knox said: "The Lord hath given me the tongue of a trumpet." They wrote of George Whitefield: "Here was a strange spectacle, a clergyman in bands and gown, with a voice that had in it a note of thunder, preaching a sermon at the roadside."

Some twenty years ago, Nanson, the famous explorer, said: "It appears to me that not only will Russia some day, and at a date not far distant, save Europe in things material, but that the sorely needed spiritual revival will also come from thence." Will that miracle happen?

* * *

January 19.

Topic: The Key to the Christian Life.

Hymns: Strong Son of God, Jesus, These Eyes Have Never Seen. O Holy Saviour, Friend Unseen.

Lesson: Hebrews 11:1-13. Text: "Now faith is the substance of things hoped for, the evidence of things not seen." Hebrews 11:1.

Dr. Grenfell once said: "The experience of the passing years clinches in my mind ever more firmly the conviction that nothing succeeds in transforming the individual like faith."

That was also the opinion of the writer of the epistle to the Hebrews. Faith is the most important factor in the Christian life and therefore the key to that life.

I. By faith the Christian understands. That is suggested in verse 3. It is important that we grasp that truth. Usually we demand tangible evidence before we are convinced of the truth of any statement.

But as Immanuel Kant said: "There is a limit where the intellect fails and breaks down, and this limit is where the questions concerning God, and freewill, and immortality arise."

There are many things in life that puzzle us. We cannot understand them. We shall have to wait for their solution. Paul wrote: "At present we only see the baffling reflections in a mirror, but then it will be face to face; at present I am learning bit by bit, but then I shall understand, as all along I have myself been understood." I Corinthians 13:12. (Moffatt).

Not now but in the coming years,

It may be in the better land,
We'll know the meaning of our tears,
And there, ah there we'll understand.

II. By faith the Christian walks. "For we walk by faith not by sight," says Paul. And because of this we are always confident. II Corinthians 5:7, 8.

Dr. Graham Taylor said: "Almost every night I go over the twenty-third Psalm, and I fail to find any experience I have had during that day that will not in some way be touched by that psalm. 'He leadeth me beside the still waters.' And right after that, 'He restoreth my soul.' Often when I wake up in the night I say, 'He restoreth my soul.' 'I will fear no evil.' Why? 'For thou art with me.' How simple it is."

III. By faith the Christian overcomes. Faith was the motive power in the lives of the Old Testament saints. What a galaxy of them the writer presents in this chapter. His conclusion is: "They all won their record for faith, but the Promise they did not obtain. God has something better in store for us." Verse 40. (Moffatt).

In connection with the incident of the withered fig tree, Jesus said to the twelve, "Have faith in God." Mark 11:22. Why let yourself be robbed of the great power of faith? Determine that the great things it has done for others it shall do also for you. Revive your religious convictions and begin to use them.

Juan Valera, a Spanish author, writes: "Faith in an all-seeing and personal God, elevates the soul, purifies the emotions, sustains human dignity, and lends poetry, nobility and holiness to the commonest state, condition and manner of life."

* * *

January 26.

Topic: Why Does God Permit War?

Hymns: Father Again in Jesus'

Name. O Lord of Hosts. God of Our Fathers.

Lesson: Job 42. Text: "Shall he that contendeth with the Almighty instruct him? He that reproveth God, let (Turn to next page)

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A Sermon Calendar for a Year

(From page 59)

him answer. Job 40:2.

Why does God permit war? Why does he permit cruelty, injustice, pain, starvation, sickness and death? These questions are difficult and have worried men for thousands of years. They are frequently asked today.

We have difficulty in understanding God and his dealings with the human race because our intellectual capacity is limited.

In considering the question so often propounded it is of first importance to remember that man is a free agent. God has given him absolute freedom. He does not interfere with his actions. That involves a great risk. But it is necessary if man is to be free.

Dr. Thomas was once asked: "Why is the world not saved?" There was a boy in the room. Dr. Thomas replied: "Suppose I will that the boy leave the room. There are two ways in which I could give effect to my will. I could take him in my arms, and by superior force, remove him. Or, I could speak lovingly and persuasively to him and induce him to leave the room. In the one case I should merely have removed his body, in the other case I should have influenced his mind. God saves by persuasion." That is the only way in which God can act.

Another thing to remember is that suffering is salutary and rewarding. See Hebrews 12:11; I Peter 2:19, 20; Hebrews 2:10.

Another thing to remember is that life is continuous. Death is not the end. As one writer says: "Certainly if one lifetime is all we have, if death is really the end of a living being, there is no justice, no love, no mercy, no beauty, not even any sense in the eternal plan." But we have another lifetime.

The Indians believe in immortality. They have expressed their belief in a beautiful legend. They say that as the flowers fade in the forest and on the prairie, their beauty is gathered into the rainbow and that there they glow in richer colors than before.

Another thing to remember is that God will eventually cause all the happenings of this life to minister to our well-being. "We know also that those who love God, those who have been called in terms of his purpose, have his aid and interest in everything." Romans 8:28. (Moffatt).

Melville A. Shafer writes truly:

In the humble mind
and the spirit of faith,
In the longing soul
and the prayerful breath,
In righteous deed
and sacrificial love,
In disciplines that loyalty prove,
In self-abnegations and crosses we bear,
In ministrations of mercy we share,—
God makes himself of all life a part,
Revealing truth to the wise in heart!

When we are inclined to criticize
God it will help us to read Job 39 to
42. That will give us pause.

* * *

February 2.

Topic: The Pilot of Life's Sea.

Hymns: When Winds Are Raging.
Sunset and Evening Star. Jesus, Sa-
viour, Pilot Me.

Lesson: Acts 27:21-44. Text:
"What manner of man is this, that

even the winds and the sea obey him!"
Matthew 8:27.

The word pilot is of Dutch origin. Primarily it means one who conducts a ship by a sounding line. In early times the title was given to the steersman who navigated a ship across the ocean. It is now given to one who navigates a ship through dangerous waters.

A pilot is a specialist. A steamboat captain was seeking a pilot. "Do you know where all the snags are in this river?" he asked. "No, sir," was the reply. "Well, what do you know about the channel?" "Well, I don't know where all the snags are, but I reckon I do know where they are not and that's where I do my sailing."

We used to sing a hymn beginning, "Our life is like a stormy sea." If life is a stormy sea we need a pilot.

Jesus is an efficient Pilot. One night, when he and his disciples were crossing the Sea of Galilee, a great tempest arose and the ship was covered with waves. Jesus slept through it all. The disciples were alarmed and they awoke him. He asked them why they were fearful. Then he rebuked the winds and there was a great calm.

This caused men to marvel. They exclaimed: "What sort of man is this, that even the winds and the sea do his orders!" (Basic English).

When Rev. Edwin Hopper was pas-
tor of the Church of the Sea and Land
at New York, he wrote the popular
hymn:

Jesus, Saviour, pilot me

Over life's tempestuous sea;

Unknown waves before me roll

Hiding rocks and treacherous shoal;

Chart and compass come from thee;

Jesus, Saviour, pilot me.

Let Jesus pilot you over the sea of
life. Your frail bark is launched upon
that sea. It is your privilege to have
Jesus as your pilot. Take him on
board and you will weather every
storm.

Let Jesus pilot you over the river of
death. A minister relates that one
night he was called to see a man who
was dying. He was a pilot who had
steered a boat up and down the Hud-
son river for a quarter of a century.

"I talked to him of the Saviour's love
and power, and he listened with sur-
prising attention and interest. But it
was not until I presented Jesus to him
as the pilot's Pilot that the shadow left
his face and 'a light that never was
on sea or land' appeared there.

"He died shortly afterward. The
look upon his face as it lay set in death
was so peaceful, so trustful, so trium-
phant, that it seemed to say to all who
looked upon it . . . 'I met my Pilot, and
through his help have made the port.'"

It was Tennyson's hope that he would
see his Pilot face to face when he had
crossed the bar.

* * *

February 9 (Race Relations Sunday).

Topic: In His Likeness.

Hymns: At Length There Dawns.
Send Down Thy Truth, O God. O Thou
Great Friend.

Lesson: Genesis 1:26-31. Text: "And
God said, Let us make man in our
image, after our likeness." Genesis
1:26.

The text is arresting. It suggests
that man was made like God. No ex-
ceptions were made. Therefore all

men are the children of God. All are equal in his sight.

Unfortunately that basic fact has been forgotten or ignored. People discriminate. They differentiate between various races. The reasons for this discrimination are numerous. The principal one is that of color.

This discrimination has resulted in the assignment to the colored races the most laborious and unpleasant tasks that have to be performed on this planet. In the past they have accepted the situation without much protest.

But conditions are changing. Gradually, but none the less surely, the Negro is rising in the social scale. And as he rises he asks, nay demands, that he shall have his share of the easier, the pleasanter and the more refined tasks of life.

Inevitably this has led to friction. In some cities to actual riots. This friction stems from a number of causes. One is discrimination in the hiring of labor. Another is the influx of colored citizens into white sections. Another is inadequate recreation facilities and discrimination at the swimming pools and other recreation facilities.

In a certain section of Cleveland, which twenty-five years ago was populated with well-to-do Gentile Protestant families almost exclusively, there is now a mixture of Catholics, Jews and Negroes with a few Protestants, amounting in all to about 66,000. The change has resulted in considerable disturbance.

How can the problem be solved and danger averted? In the section mentioned a wise step has been taken. A Council has been formed in which all elements of the community are represented, to consider complaints and to prevent and erase friction as far as possible. The requirements for success are stated to be community good will and citizens of skill and enthusiasm who will make the scheme work.

The correction of these perplexing conditions which are menacing our land will not be an easy task. As Dean Mayo of Western Reserve University says, it will be a long hard pull. But it will help us if we keep in mind the basic fact that one God has created us all and that we are all children of one Father.

A minister has pointed the way. He wrote: "The back garden of our parsonage adjoins that of some colored people. They have a growing boy, alert and ready to learn. He is in high school. In my family I have a growing girl, alert and ready to be helpful to all. The boy finds his lessons occasionally difficult. The girl can help. He comes over to the parsonage. Help is given. Joy is increased."

William Butler Yeats has made his contribution in these lines:
I have believed the best of every man
And find that to believe it is enough
To make a bad man show his very best—

Or even a good man swing his lantern higher.

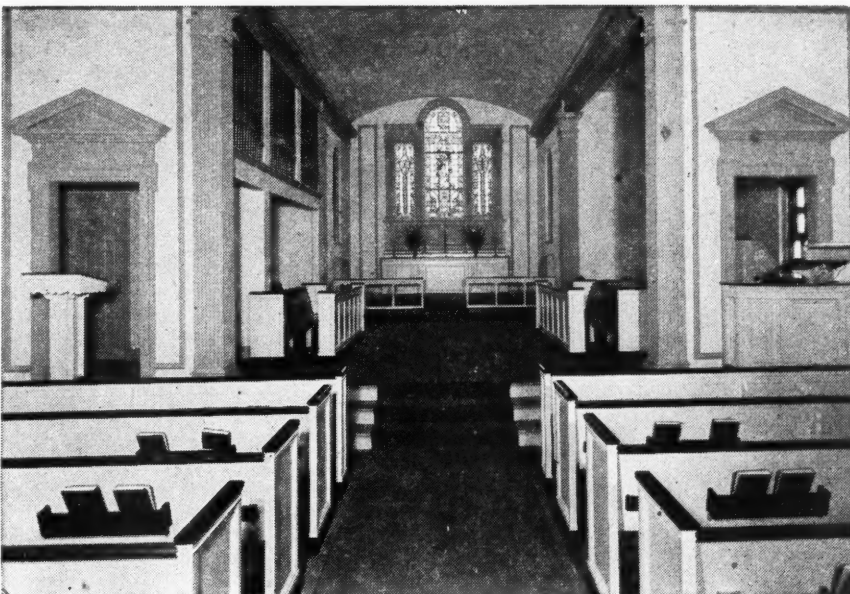
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February 16.

Topic: What Has the Church to Offer?

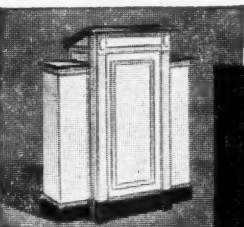
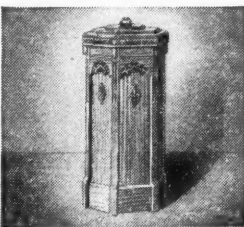
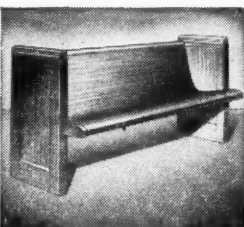
Hymns: Jesus, My Lord, My God, My All. Come Ye Disconsolate. Come for the Feast Is Spread.

Lesson: Luke 14:12-24. Text: "Come (Turn to next page)



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A Sermon Calendar for a Year

(From page 61)

for all things are now ready." Luke 14:17.

This is an interesting story. A writer on Oriental customs says: "Notwithstanding there is so much distance kept up between superiors and inferiors in the East, and such solemnity and awfulness in their behaviour, yet we find them in some cases very condescending. . . . The picture then which our Lord draws of a king making a great feast, and, when the guests refused to come, sending for the poor, the maimed and the blind, is not so unlike life as we have perhaps been ready to imagine."

The purpose of the story was to intimate that Jesus had something worthwhile to give to men. And what a gift it was.

As the representative of Jesus in the world today, what has the church to offer?

I. Deliverance. People are sinful. The principal business of the church is to show how they can be delivered from their sin.

A portrait of Dante was painted on one of the walls of the Bargello in Florence. At one time it was only a tradition that such a painting existed, as the years had seemingly effaced it. The very room, hallowed by the memory of the great Florentine, had become a storehouse for rubbish. One day an artist entered the place. With infinite patience he cleaned the walls. The outline of a face gradually shaped itself, colors long hidden began to appear. One by one every line of feature stood out. Finally people came from the ends of the earth to look with admiration upon the pictured face of Dante.

The supreme business of the church is to clear away the stains of the human soul so that its true character may be revealed.

II. Instruction. People are ignorant. Perhaps not of natural things, but certainly of spiritual things. The teaching of Jesus is designed to furnish people with clear directions for right living. And it is the business of the church to make that teaching known.

Theodore Roosevelt once declared that "the Decalogue and the Golden Rule must stand as the foundation of every successful effort to better either our social or political life."

III. Fellowship. People are lonely. The church is, or should be, a brotherhood. It is composed of men and women associated together for mutual help and advancement. Jesus has promised to make one of the number. Matthew 18:20.

You are invited to share in the benefits which the church is offering.

Henry Ward Beecher said: "Do men go to school because they know so much or because they know so little? Do men go to a physician because they are sick or do they wait until they are well and then go? Yet to hear people speak of uniting with the church one would suppose that they thought it their duty to stay out till they were perfect and then to join it as ornaments. They who are weak but who wish strength, they who are ignorant but hunger for knowledge . . . they who know the plague and infirmity of a selfish heart, a worldly nature, a sinful life, and who desire above all things to be lifted

above them, have a preparation for the church."

* * *

LENT

February 23 (Brotherhood Sunday).

Topic: The Return of the Backsliders.

Hymns: Majestic Sweetness Sits Enthroned. Lift Up Your Hearts. O Jesus, Thou Art Standing.

Lesson: Psalm 32. Text: "Return ye backsliding children. . . . Behold we come unto thee." Jeremiah 3:22.

Backsliding seems to have been a habit with the Hebrews. Over and over again it is recorded in Holy Writ that they turned their backs on God. Jeremiah reported them as saying: "For our backslidings are many." 14:7. And Hosea reports God as saying: "And my people are bent to backsliding from me." 11:7.

We find the same tendency among the New Testament Christians. Paul wrote to the Galatians: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" 3:1.

Modern Christians are not exempt from this tendency. They too are prone to backslide.

The sad thing about backsliding is that it leads to deterioration. A writer makes this comment: "The private life of George Sand (French novelist) was intimately connected with her art. She lived her romances before she wrote them. Her early works are full of the wild unrest of her early life. Her loss of faith, when like a pendulum, she swung from the superstition of a Roman Catholic devotee into the dreary and hopeless gulf of atheism, her unfortunate marriage, in which her young and ardent nature was linked with icy selfishness and cruel neglect, her intimate intercourse with Bohemianism, levity and license in brilliant but corrupt Paris, all these influences steep and color her earlier productions."

On this occasion the Hebrews made a wise resolve. They said: "Behold we come unto thee; for thou art the Lord our God."

God invites the backslider to return. He said to the Hebrews: "Turn back, O turncoat children, and I will heal your hurt." (Moffatt).

The Lenten Season, which commemorates the forty days Jesus spent in the wilderness during his temptation, has been set aside as a period for meditation and reformation. It is "a season of spiritual renewal which should have all the gladness of springtime; not a retreat from life but a renewal of life."

B. Fay Mills was the most successful evangelist of his day. For some reason, not moral but intellectual, he turned his back on the gospel he had preached. But not for long. In an article, "Why I Returned to the Church," he wrote: "I have grown spiritually and theologically, until I now heartily believe in the Diety of Christ, the unique spiritual revelation and authority of the Hebrew and Christian Scriptures, and the other essential teachings of the orthodox Christian church."

When we hear the voice of rebuke and warning let us not resent it. Let us give it serious consideration.

Representative Charles A. Eaton was one of the delegates to the San Francisco Conference. When he was pastor of the Madison Avenue Baptist Church, New York, he preached on the subject,

"The Great and Terrible Day of the Lord—Is It Near at Hand in America?" He said among other things: "We have been trying to sing ourselves on to a 'Beautiful Isle of Somewhere,' instead of fighting like soldiers."

* * *

March 2.

Topic: A Golden Barrier.

Hymns: O Worship the King. Peace, Perfect Peace. Dear Lord and Father of Mankind.

Lesson: Matthew 19:16-30. Text: "But when the young man heard that saying, he went away sorrowful; for he had great possessions." Matthew 19:22.

The young man who came to Jesus seems to have been a worthy character. He was respectful, "Good Master." He wanted to learn, "What good thing shall I do?" He had kept the commandments, "All these things I have kept."

It seems unfortunate that he could not find a place in the kingdom. But a golden barrier intervened. "He went away sorrowful: for he had great possessions." Jesus' treatment of the young man seems unnecessarily harsh, but it was salutary.

The *Wall Street Journal* once said: "Read the history of Rome in decay and you will find luxury there that could lay a big dollar over our little doughnut that looks so large to us. . . . There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influence the chances are that it will get your son."

Jesus had very positive opinions on the matter of wealth. In the Sermon on the Mount he said: "Store up no treasures for yourselves on earth . . . store up treasures for yourselves in heaven." Matthew 6:17. (Moffatt).

After the young man had gone away, Jesus said: "I tell you truly, it will be difficult for a rich man to get into the Realm of God." (Moffatt).

Jesus' teaching on this subject is very similar to that of the Old Testament writers. See Psalm 62:10; Proverbs 11:28; 23:5.

Jesus' objection to the accumulation of wealth seems to have been its impermanence. Moth and rust are liable to corrode it. Thieves are liable to break in and steal it.

Hiram H. Rockefeller, a first cousin of John D. Rockefeller, died a pauper at the age of eighty, at Redding, California. He went to California in 1857 and became very wealthy. He lost his fortune in mining speculation.

Ten years ago, seven former millionaires and five former members of the European nobility were living at the Los Angeles County Farm, according to the superintendent.

Agur presented a wise petition. "Give me neither poverty nor riches; feed me with food convenient for me." Proverbs 30:8.

An old Spanish poem contains these lines:

E'en though riches you pursue
Be content
With whatever may be sent,
Enough for you. . .

Seek the riches that forever
Will endure,
True and lasting and secure
Failing never.

(Turn to next page)

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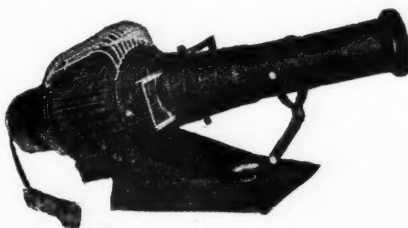
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A Sermon Calendar for a Year

(From page 63)

March 9.

Topic: What Does God Mean to You?

Hymns: Father, Again in Jesus' Name. Now Thank We All Our God. Praise the Lord, Ye Heavens Adore Him.

Lesson: Psalm 27. Text: "The Eternal is my light and aid; . . . The Eternal is the fortress of my life." Psalm 27:1. (Moffatt).

Psalm 27 is unique because the first part (1-6) breathes a feeling of triumphant confidence, and the second part (7-14) is the prayer of one in deep distress. It is possible that we have here two independent poems combined in one.

God meant a great deal to the Psalmist. He was his Light, his Aid and his Fortress. Does God mean that to you?

We can have God for our Light. We need not walk in darkness. Isaiah wrote: "O house of Jacob, come ye, and let us walk in the light of the Lord." 2:5.

A literary critic wrote: "A prevailing tone of sadness will be apparent to all readers of the poetry of Matthew Arnold. He seems forever haunted by the spectre of a lost faith. . . . Culture has brought him no peace now that the belief in a personal God, a divine Saviour and an assured immortality are gone. Haunted by the memory of the stately church in which his father ministered and worshipped, he can en-

ter it to repeat the ancient creed no more, and he looks yearningly back upon a past which has vanished forever."

We can have God for our Helper. (Our Aid.—Moffatt). That spells success. The writer of the Epistle to the Hebrews reminds us that God said, "I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my Helper." 13:5, 6.

It is said that after his experience in London, Dr. Grenfell spent a couple of terms at Queen's College Oxford. But there was too much luxury there. Misery called him—this young doctor with the idea of real service of hardship, like the Master whom he followed. So he turned to medical missionary work. He appealed to Sir Frederick Treves, a member of the Council of the Royal National Mission to deep sea fishermen, who had him join the staff of the mission. What success he achieved!

We can have God for our Fortress. That means the end of fear. The Psalmist asked: "Whom shall I fear? Whom shall I dread?"

A writer says: "Fear becomes dangerous when it becomes disabling, when it unfits a man for rational behaviour. Its excess becomes terror, panic, hysteria, chronic anxiety, an enslaving obsession."

One of President Franklin D. Roosevelt's famous sayings was: "We have nothing to fear but fear itself."

Build a little fence of trust

Around today;

Fill each space with loving work

And therein stay;

Look not through the sheltering bars
Upon tomorrow:
God will help thee bear what comes
Of joy or sorrow.

* * *

March 16.

Topic: The Divine Seeker.

Hymns: Majestic Sweetness Sits Enthroned. Come to the Saviour Now. Breathe On Me, Breath of God.

Lesson: Luke 15:1-10. Text: "I have sent also unto you all my servants the prophets rising up early and sending them." Jeremiah 35:15.

God has ever been seeking his straying children. Long, long ago, speaking through Jeremiah, he said: "I sent all my servants the prophets to tell you that if you gave up your evil courses, every man of you, and mended your ways, and ceased to follow foreign gods in worship, then you would remain in the land that I have given to you and to your fathers." (Moffatt).

Jesus told the people of his day of the seeking love of God in three exquisite stories. The Lost Sheep. The Lost Coin. The Prodigal Son. Luke 15.

As he was about to leave the world, Jesus said to his disciples: "And he, (the Helper) when he comes, will make the world conscious of sin, and of righteousness, and of being judged." John 16:8. (Basic English).

Paul, preaching at Lystra, said: "We are men with the same feelings as you, and we give you the good news so that you may be turned away from these foolish things to the living God." Acts 14:15. (Basic English).

God has never left himself without witness. Through all the ages he has sent his servants to proclaim the good news. And they have not all been ordained ministers.

A young woman was engaged to teach a district school in a community remote from any church. As the sole representative of Christ, she felt it incumbent upon her to appoint religious meetings at the school house. The children carried the invitations to their homes, and nearly the whole population responded. The teacher sang, prayed, read and explained the Scriptures and bore her testimony for Christ. The result was that before the end of her school term a church of seventy members was organized.

God is seeking men today. Speaking through Ezekiel, he said: "For I have no pleasure in the death of him that dieth, wherefore turn yourselves and live ye." 18:32.

Ernest Thompson-Seton wrote this fable: "I'm absolutely unchangeable. Nothing can turn me aside one hair's breadth from my purpose," said the little land-crab, as he left his winter quarters in the hills and began his regular spring journey to the sea.

But during the winter a line of telegraph poles had been placed upon his track. The land-crab came to the first pole. He would not turn aside one inch. He spent all day climbing up the side of the pole. And so he went day after day, and when the summer was gone they found the body of the poor little land-crab dead at the bottom of one of the poles.

Moral: A good substitute for wisdom has not yet been discovered.

Surely it is not wise to persistently reject God's efforts to win us back to himself.

March 23 (Passion Sunday. Stewardship Sunday).

Topic: Sad News.

Hymns: O Sacred Head Now Wounded. 'Tis Midnight; and on Olive's Brow. Go to Dark Gethsemane.

Lesson: Mark 8:27-38. Text: "And he began to teach them that the Son of man must suffer many things." Mark 8:31.

That was a sad day in the life of the disciples when Jesus made that announcement. He was at the height of his popularity. He had just fed the multitude. He had healed a blind man. The twelve had assured him that they believed he was the Christ.

Jesus knew however that this popularity was superficial. As long as he supplied their temporal needs, as long as he healed the sick and afflicted, the people were for him. But they had no conception of the real purpose of his mission.

It is not surprising that Peter resented the statement of Jesus. He could not conceive the possibility of such a tragedy. But the fact remained that Jesus was to suffer, to be rejected by the officials and to be killed.

In his *Studies in the Life of Christ*, Dr. Fairbairn writes: "His sorrows have been the great interpreter of Christ to man; in them lie the source and secret of his power. They have in a real sense redeemed man, and were, in a sense no less real, universal, doing for the race what the discipline of suffering is designed to do for the individual."

"And the sorrow of Christ has had as beneficial a mission for humanity as personal sorrow for the individual. It has so revealed God to man, and so bound man to God, as to be his salvation."

Sidney Lanier wrote these lines:
Out of the woods my Master went,
And he was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo him last;

From under the trees they drew him last;

'Twas on a tree they slew him—last
When out of the woods he came.

We shrink from the discipline of suffering. It seems for the time to be a thing of pain, not of joy. But it can be translated into joy.

Dr. Harry E. Fosdick related this incident. "The other evening I spent in company with a woman who holds one of the most important positions held by a woman in the United States. She wanted to tell me something. She made the whole company keep still so that she could tell it to me. She had already told them but she wanted to tell it again. Obviously it was something that had gone deep with her and made a difference to life."

"And when it came out it was simply that she had known a woman whom I had never heard of and of whom you never heard, upon whom fell a fatal disease and who month after month watched death, as Walt Whitman said, 'gliding near with soft feet,' and who handled that situation, not only with courage merely, but with gaiety, with radiance and gaiety so that as the sick room passed gradually into the death chamber it was filled with light."

March 30 (Palm Sunday).

(Turn to next page)



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A Sermon Calendar for a Year

(From page 65)

Topic: Crowds.

Hymns: All Glory, Laud and Honor. Outside the Holy City. Ride On! Ride On in Majesty!

Lesson: John 12:1-19. Text: "For this cause also the people met him, for that they had heard that he had done this miracle." John 12:18.

Why did the people go forth to meet Jesus on the day of his Triumphal Entry? John furnishes a clue. "And that was the reason the people went out to him, because it had come to their ears that he had done this sign." (Basic English).

What sign? The bringing of Lazarus back to life. That had created a great sensation, so great that Jesus had to go into retirement for a time. As the people were going up to Jerusalem they were looking for Jesus. They were saying one to another, "What is your opinion? Will he not come to the feast?" And when they heard he was on the way they went out to meet him.

Crowds are always attracted by the spectacular. Over 3,000 Jehovah Witnesses gathered in convention in Cleveland in 1945. What was the attraction? The promise that "after Armageddon the meek would receive a grant of land as a sacred trust, and no AAA, soil conservation act or OPA will be needed by the theocratic government which will make earth a paradise."

Spectacular methods have their value. But they have their disappointments.

A "Modern Revival" was held in Columbus, Ohio, some years ago. A minister made this comment. "Thirty thousand people attended the great revival services in Memorial Hall last winter. The result is couched in two words, 'absolutely none,' as spoken to me by ministers of the leading churches of Columbus. Revivals generate a vast quantity of steam that never moves wheels. There is nothing approaching the modern revival in the apostolic church. Whenever Jesus drew a crowd he fled from it. His work was with twelve men."

Dr. Nehemiah Boynton made a remark that is worth pondering. He said: "It is a fair question whether making souls of a fair quality through wise, careful training, in cooperation with the Spirit of God, is not as fine and permissible an occupation as collecting signed cards and indulging numerical illusions."

Dr. Dunning, a prominent Congregational clergyman in his day, said: "At about the age of fourteen I was deeply moved by a sermon I heard one evening in the town next to the one where I lived. My father took me to the service, I have no doubt that it was after prayer that I might be so impressed, for it was a time of special interest in that church."

"I talked with my parents and made the definite choice to give my life to the service of Christ. I believe also that I had evidence that I was accepted by him."

"About two years later, in the church where I attended, I publicly declared my purpose to serve Christ. At the age of twenty I united with the church in Yale College, in the first year of my college course." That was a normal conversion. The kind we should seek to obtain.

EASTERTIDE

April 6 (Easter).

Topic: All Hail!

Hymns: Christ the Lord is Risen Today. Welcome, Happy Morning. The Day of Resurrection.

Lesson: Matthew 28. Text: "And as they went to tell his disciples, behold Jesus met them, saying, All hail." Matthew 28:9.

A striking feature of Matthew's story of the resurrection of Jesus is the joy with which the two Marys heard the announcement of the angel: "He is not here; for he is risen." Their joy however was tempered by fear.

As they ran to bring the word to the disciples, Jesus met them and said, "All hail." The Basic English translation reads: "Be glad. . . Have no fear."

The first Christians believed unreservedly that Jesus had risen. They preached about it. At least six instances are recorded in the Acts of the Apostles. "And with great power gave the apostles witness of the resurrection of the Lord Jesus." 4:33.

They wrote about it. There are at least eleven references to it in the epistles. Paul's statement is representative: "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." Romans 6:9.

Modern Christians are confident that Jesus is still living. Dr. Ozora Davis gave expression to that belief in these words: "Now I come to a second living conviction which has become my pos-

session. I am reporting as clearly as I can and am not attempting to rationalize at all, but the reality of a living, present Christ I do surely know. For some years, as I have read the literature of Christian experience, I have been more and more confident that the truth of the living Christ, the consciousness of the presence, the enjoyment of union with an unseen but real Master, is the supremely important and blessed experience possible to the Christian."

The Easter Season should be a season of joy. Joy based on the fact that Jesus is still alive.

In the *Life of R. W. Dale of Birmingham* this is emphasized. The writer says: "The late Dr. Dale was writing an Easter sermon, and when half way through, the thought of the risen Lord broke in upon him as it had never done before. 'Christ is alive,' I said to myself, 'alive!' and then I paused, 'alive,' and then I paused again, 'alive!' Can that really be true? Living as really as I myself am?" I got up and walked about repeating, 'Christ is living! Christ is living!' At last it seemed strange and hardly true, but at last it came upon me as a burst of sudden glory, yes, Christ is living. It was to me a new discovery. I thought that all along I had believed it, but not until that moment did I feel sure about it. My people shall know it, I shall preach about it again and again until they believe it as I do now."

Jesus lives! Thy terrors now
Can, O Death, no more appal us;
Jesus lives! By this we know
Thou, O Grave, canst not enthral us.
Hallelujah.

Jesus lives! Henceforth is death
But the gate to life immortal;
This shall calm our trembling breath
When we pass its gloomy portal.
Hallelujah.

April 13.

Topic: How Should a Christian Live?

Hymns: Jesus, Thy Boundless Love to Me. God of the Strong. O Son of Man, Thou Madest Known.

Lesson: I Peter 2:1-16. Text: "Live like free men, only do not make your freedom a pretext for misconduct; live like servants of God." I Peter 2:16. (Moffatt).

There was a danger that the Christians to whom Peter wrote might use the license of the heathen as a pretext

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for sinful practices. That is, they might choose to do as they pleased, considering it no one's business but their own. It was against this danger that Peter uttered a warning. How should Christians live?

I. They should live like free men. Jesus said: "If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

II. They should not make their freedom a pretext for misconduct. In verse 14 Peter has this to say: "Like children ruled by God, do not go back to the old desires of the time when you were without knowledge: but be ye holy in every detail of your lives." (Basic English).

A Japanese convert had the right idea. He had spent four years studying the manufacture of liquors and expected to make that his business. But he gave up his plans on learning that a Christian should not engage in such a business.

A peasant had the right idea. He said to Francis of Assisi: "My father, I beseech you, be as good as we think you are."

A Boston business man, Oliver H. Durrell, had the right idea. Care for his mother was his joy and pride. All through his useful life, wherever he touched men, in business, or society, he witnessed for his Master. He had a kind and gracious spirit, yet stood unflinchingly for righteousness.

III. They should live like servants of God. James introduced himself to his readers by saying he was a servant of God and of the Lord Jesus Christ. 1:1.

Christian living makes its impress. One of the ancestors of Dr. Lyman Abbott was Squire Abbott. He built an estate and lived in the township of Wild, Maine. Through his influence a church was organized.

In the same locality a camp meeting revival had been going on for some time. One of the converts said the Lord had called him to cross the mountains and preach the gospel on the other side, but that first he must be ordained.

As the squire's church was the only one in that district, a Council was called there to examine the man. After he had related his religious experiences, one of the Council asked him who he thought God was. Here was a question for which he had no answer. The Congregational fathers told him to think about it and they would wait. After several minutes he raised a face that was aglow with a smile and said: "I think I know. God is someone who is like Squire Abbott."

Philip James Bailey wrote these lines:

We live in deeds, not years; in thoughts, not breaths;

In feelings, not in figures on a dial. We should count time by heart-throbs.

He most lives
Who thinks most, feels the noblest,
acts the best.

* * *

April 20.

Topic: Giving the Lie to God.

Hymns: O Source Divine and Life of All. Where Is Your God? They Say. The Spacious Firmament on High.

Lesson: Psalms 14, 15. Text: "They have belied the Lord." Jeremiah 5:12.

Here Jeremiah presents a terrible in-

(Turn to next page)

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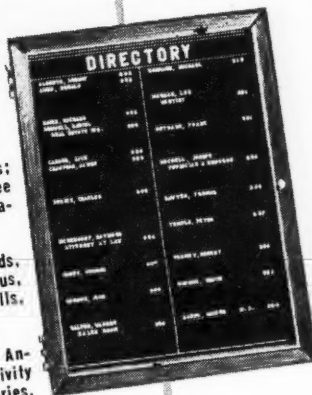


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A Sermon Calendar for a Year

(From page 67)

dictment against Jerusalem. "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any, that executeth judgment, that seeketh the truth; and I will pardon it." Verse 1.

One of the things that Jeremiah deplored was that the inhabitants had given the lie to God. "He will do nothing! No harm can come to us, no suffering from war or famine." (Moffatt).

Men who deny God were once called atheists. They are now given a more refined name, they are called agnostics.

According to Burdette, the humorist, an agnostic is a man who loudly declares that he knows nothing and abuses you if you believe him.

There are intellectual agnostics. Francis Bacon said: "A little philosophy inclines a man to atheism, a depth of philosophy brings him to religion."

A Harvard sophomore in a class taught by Professor William James expressed atheistical views. "You are a free-thinker, I perceive," said the professor. "I only believe what I can understand," replied the student. "It comes to the same thing I suppose," remarked the professor.

The deplorable thing about agnosticism is that it is liable to lead to loose living. That was the trouble with the Jews. It has ever been a real danger.

One day when D'Alembert and Condorcet were dining with Voltaire, they proposed to converse of atheism. But Voltaire stopped them at once. He said:

"Wait until the servants have withdrawn: I do not wish to have my throat cut tonight."

It is a question whether agnosticism is ever more than skin deep. Lizzie York Case wrote:

There is no unbelief,
For thus by day and night unconsciously
The heart lives by the faith the lips deny,
God knoweth why.

Cecil Rhodes, the British Colonial statesman and diamond magnate, was an agnostic. But he admitted that the chances of there being a God were fifty-fifty. So he concluded that the most important thing for him to do was to find out what God would like to have him do and then to do it.

The real test comes when adversity strikes. A minister of the old school said he never preached to so-called infidels, because he believed there were no infidels in reality. One who heard this remark said: "No infidels? My dear sir, I am one."

"No, my son," said the minister, "perhaps you would like to be, but you cannot. The first dark shadow of sorrow that you meet will wrench from your lips and from the depths of your heart a cry to God. Your soul will not be defrauded of its right to succor at the source from which it emanated."

For those who believe in God Dr. Arthur Compton has some reassuring words. He says: "Through the centuries men of science have demonstrated their faith. Sir Isaac Newton was a man of profound religious faith as

well as of science. Louis Pasteur was very devout. Today such great scientists as Kirtley Mather, the geologist; Sir Arthur Eddington, the astronomer; Edwin Grant Conklin, the biologist; Robert A. Millikan—all find that the facts on which their scientific knowledge is based clash in no way with their faith in God."

* * *

April 27 (Young People's Sunday).

Topic: Can We Christianize Young People?

Hymns: Father in Heaven, Who Lovest All. Now in the Days of Youth, Just as I Am, Thine Own to Be.

Lesson: I John 2:1-17. Text: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." I John 2:14.

Can we Christianize young people? The early church believed it could be done. This letter was written to Christian young men, among others, because they were strong, because they were familiar with the word of God and because they had overcome the wicked one.

We would like the young people of our day to be of that caliber. Strong. Students of the Bible. Resisters of the Evil One. How can this be brought about?

I. Through Christian education. The training of the mind and heart is essential. To know God one must be acquainted with him.

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day Evening Post under the title of *The Goldfish*. Speaking of the completion of his university education, he said: "I had no principles, no theory of morals and no one ever attempted to explain to me what religion or the religious instinct was supposed to be."

"I left the university without any definite theory as to how I came to be in the world or what my duties toward my fellowmen might be. Mere learning or culture is unimportant as compared with a realization of the significance of life. The one is superficial, the other is fundamental; the one is temporal, the other is spiritual. There is no more wretched human being than a highly trained but utterly purposeless man, which after all is only saying that there is no use in having an education without religion."

II. Through worship. Worship makes possible contact with God which is the privilege of all his children.

As Carlyle said: "What greater calamity can fall upon a nation than the loss of worship."

Speaking at his mother's funeral, Dwight L. Moody said that his mother made her boys go to church regularly. "And it did not turn us against going to church," he said, "it seldom does, any more than sending boys and girls to school turns them against education, or requiring them to practice on the piano turns them against music."

III. Through service. Young people must be given opportunities for Christian service.

Listen to C. E. M. Joad. "Here is a curious situation. The framework of the old-established religion has broken down, and broadly, it has no successors. The mood of contemporary young people is therefore a wistful agnosticism."

"Now nature abhors a vacuum in the spiritual world no less than in the physical, and unless something can be done to satisfy the newly awakened religious interest of young people, they will turn, as they have done on the Continent, to the worship of the State and, deprived of God, make men in the image of God."

* * *

May 4.

Topic: A Recipe for Happiness.

Hymns: Praise the Lord, Ye Heavens Adore Him. O Love That Casts Out Fear. How Sweet the Name of Jesus Sounds.

Lesson: Psalm 146. Text: "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Psalm 146:5.

Psalms 146 to 150 are known as the Halleluiah Psalms. Each begins and ends with that word, which is translated "Praise ye the Lord." They form a fitting doxology to the Psalter. They were specially intended for use in the second temple.

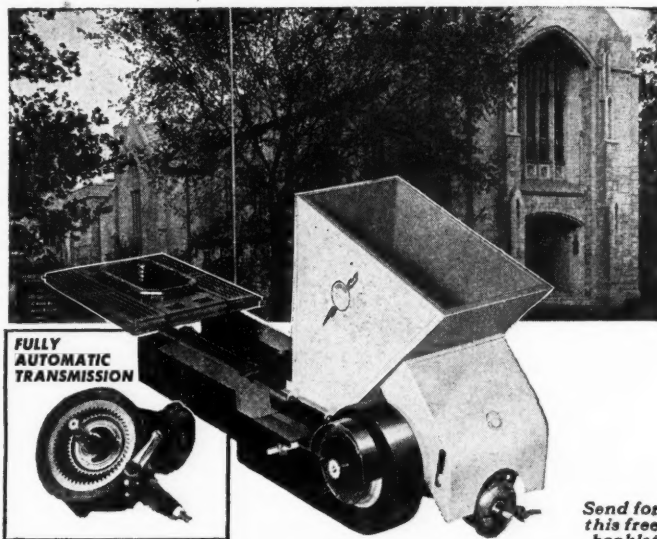
In verse five the writer suggests that that man is happy who has God for his helper and whose hope is in the Eternal. Everyone desires happiness. It is what everyone is striving for. That desire is the motive back of the pursuit of pleasure, of riches and of power.

But true happiness is not found in these pursuits. William F. McDermott wrote: "Did you ever speculate on why our forefathers, who penned the Declaration of Independence put the 'pursuit of happiness' on a par with 'life' and 'liberty'?"

(Turn to next page)

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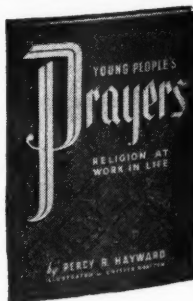
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A Sermon Calendar for a Year

(From page 69)

"Isn't it because life and liberty don't mean much unless we attain happiness—gain the real thrill of life? I have yet to find a case where talent, power, fame or income was the sole decisive factor in bringing happiness. These may be implements but they are not causes."

True happiness is found in another direction—in seeking the help of God and in hoping in him.

I. Take God for your Helper. Henry Ward Beecher said: "The strength and the happiness of a man consists in finding out the way in which God is going and going in that way too."

A lawyer and a minister met. "So you believe in God, do you?" asked the lawyer. "Yes, sir, do you?" responded the preacher. "And you believe in God, do you?" "Yes, Sir." "Well I want you to understand that I am an infidel and believe none of these things."

The minister looked at him and said: "Well, is that anything to be proud of?" It was an arrow that went right home. The lawyer went back to his office and began to think it over. He finally realized that he was not in an enviable position. Then he thought of a Christian he knew and thought: "If I could be such a Christian as that I would come to Christ." Those who have God for their Helper are to be congratulated.

II. Place your hope in God. "The other day when the wind was furiously

swaying the trees, when the heavy hail-stones rattled against the window panes and the darkened skies poured down the rain in torrents amid lightning flashes, until our hearts were quaking with fear, a beautiful little bird sat upon one of our sheltered rose bushes and sang its clear and beautiful notes, as though it knew God would not suffer the storm to hurt it."

Take what God gives, O heart of mine,
And build your house of happiness.
Perchance some have been given more,
But many have been given less.

The treasure lying at your feet,
Whose value you but faintly guess,
Another builder, looking on,
Would barter heaven to possess.

* * *

May 11 (Festival of the Christian Home).

Topic: What Do Mothers Think About?

Hymns: O Happy Home. O Perfect Love. O Blessed Day of Motherhood.

Lesson: Luke 2:8-20. Text: "But Mary kept all these things, and pondered them in her heart." Luke 2:19.

The events that happened on the night her child was born must have startled Mary. She had been prepared in a measure by the visit of Gabriel. He had said: "Fear not, Mary, for thou hast found favour with God." Nevertheless she must have wondered what it all meant.

There is a significant statement in the text. "But Mary kept all these words in her heart, and gave much thought to them." (Basic English).

What do mothers think about? That is an important query for, as Mrs. Sigourney, the American author wrote: "Observe how soon and to what degree a mother's influence begins to operate."

Mothers think about the talents of their children. Gustave Dore was a French painter and engraver. The Dorers were a clever family and a happy one. Ernest and Emile were playing with their soldiers, while Gustave, from whose hand the pencil was rarely absent, was drawing sketches. "My son, Gustave, is a genius," said the mother. "Don't put that into his head," said the father. But the mother persisted and she was right.

Mothers think about their children's prospects in life, and the record they will make. Leon Gambetta was a French statesman. When he left his poverty-stricken home to study in Paris, his mother said to him: "Try to come home somebody." That determined his career. He had a long and painful battle with poverty. But one day Jules Favre, the famous pleader of France, was taken ill. He asked Gambetta to take his place. The young orator gave such a brilliant address that the Assembly was carried by storm. That day the fact that he was "somebody" was established.

Some mothers think about the religious welfare of their children. Charles Haddon Spurgeon said: "My mother had often prayed with me and exhorted me to give my heart to Christ. Finally, after an agonizing prayer, she said: 'Charles you know the way of salvation and what God requires of you, for I have shown you plainly, and if you do not repent and be saved, I will appear at the judgment bar against you.'"

Not long before the death of John Quincy Adams, a friend said to him: "I have found out who made you." "What do you mean?" Adams asked. "I have been reading the published letters of your mother," was the reply: Adams' eyes flashed as he said: "Yes, sir, all that is good in me I owe to my mother." The mother wrote to him when he was twelve years of age: "I would rather see you laid in your grave than grow up a profane and graceless boy."

No wonder the highest tributes have been paid to the mothers of the world.

In a letter, written in 1908, Mark Twain said: "No thought could be more beautiful than that which permits every man, woman and child to pay such a tribute to those dear ones to whom we owe so much. I do not know how many more anniversaries of Mother's Day I will see, but on those that I have remaining I will wear a white flower, the emblem of purity and my mother's love."

* * *

May 18 (Ascension).

Topic: A New Body.

Hymns: All Hail the Power. Rejoice! the Lord Is King. Crown Him With Many Crowns.

Lesson: I Corinthians 15:35-58. Text: "With what body do they come?" I Corinthians 15:35.

This is Ascension Sunday. Jesus' ascension body differed in some respects from his earthly body. It may not be inappropriate therefore to consider a question put to Paul by some of the Corinthian Christians.

They were inquisitive people. They

were not satisfied with the mere statement that there would be a resurrection. They asked: "How are the dead raised, with what body do they come?" In this chapter Paul replies.

In verses 35-38 Paul uses seed as an analogy. The seed is not quickened except it die. It gives birth to a new plant which produces new grain. So from the earthly body a nobler body arises.

In verse 39 Paul uses different bodies as an analogy. There are a variety of bodies—men, beasts, birds, fishes. They are adapted to their environment. So the resurrection body will be adapted to its environment.

In verses 40, 41 Paul uses celestial bodies as an analogy. They differ from terrestrial bodies. The glory of the celestial is one, the glory of the terrestrial is another. All the heavenly bodies differ in glory. So will it be in the resurrection, there will be a great difference between the earthly body and the resurrection body.

In verses 42-44 Paul describes the resurrection body. It is incorruptible, glorious, strong, spiritual. It is all that the earthly body is not.

In verses 45-49 Paul declares that as we have borne the earthly body we shall bear the heavenly body. That which was first was natural and earthly, that which is second is spiritual and heavenly. As we have borne the image of the earthly we also shall bear the image of the heavenly.

The resurrection body will be a perfect body. Now we are hampered by the defects of our bodies. At the resurrection we shall be given a body that is perfect.

A young woman had been deformed from infancy. She said: "I love to plant flower seeds, for the homely little insignificant seed comes up a beautiful green plant and blossoms with a lovely flower. And then I remember that I, if I do the best I can where I am, may some day grow out of this homely body into beauty."

The resurrection body will resemble the earthly body. That will make it possible for us to recognize our friends.

A parable says: "A mother came to the gateway of heaven. She had had a hard life and was glad to be done with it. An angel met her and asked: 'Whom seekest thou?' 'I seek my dear ones who came hither before me—my father, my mother, my husband, my children—they are all here.' As they went forward a company came to meet them. Then the mother saw and recognized her dear ones. The heavenly life had glorified their bodies but the mother knew them and ran to greet them. There was great joy for her and for them."

WHITSUNTIDE

May 25 (Memorial Sunday. Whitsunday).

Topic: Don't Grieve for Me.

Hymns: My Country 'Tis of Thee. God of the Nations. Let There Be Light.

Lesson: Psalm 144. Text: "When every one shall know his own sore and his own grief . . . then hear thou from heaven thy dwelling place." II Chronicles 6:29, 30.

These words are part of the prayer of Solomon at the dedication of the temple. In effect he asked that when

(Turn to page 73)



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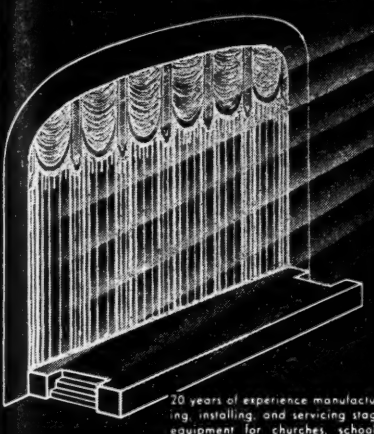
Music for Choir and Organ

(From page 36)

Date	Type	Title	Author
March 23	Prelude:	Lent et Calme (Arr. by Harvey Gaul)	Jean Hure (3)
	Anthem:	Break Forth, O Beautiful Light	Garth Edmundson (3)
	Solo:	The Silent Voice	Caro Roma (9)
	Postlude:	Vision	Vierne
March 30 (Palm Sunday)	Prelude:	Palm Branches	Faure
	Anthem:	Fling Wide the Gates	Stainer (1)
	Solo:	Jerusalem	Parker
	Postlude:	Hosannah!	Wachs
April 6 (Easter)	Prelude:	Easter Morning on Mt. Rubidoux	Harvey Gaul (3)
	Anthem:	He Is Risen	F. Flaxington Harker (2)
	Anthem:	Hallelujah, Christ Is Risen	Simper
	Solo:	An Easter Message	Bernard Hamblen
	Postlude:	Triumphal March	Morrison (1)
April 13	Prelude:	Vision Fugitive	Frederick Stevenson (1)
	Anthem:	Rejoice in the Lord	Jones Owen
	Solo:	It Was for Me	Charles Blount (9)
	Postlude:	Allegro (Concerto No. 4)	Handel
April 20	Prelude:	Reverie	P. A. Schneckner (1)
	Anthem:	Come, All Ye Who Are Weary	Elmore and Reed (3)
	Solo:	My Soul Is Athirst for God (From the Holy City)	A. R. Gaul
	Postlude:	Postludium	Philip G. Kreckel (3)
April 27	Prelude:	Adagio (Quartet in F Major)	Mozart
	Anthem:	King All Glorious	Barnby
	Duet:	Jesus, Word of God Incarnate	George B. Nevin (1)
	Postlude:	Holy God, We Praise Thy Name (Traditional Theme)	Arr. by Kreckel (3)
May 4	Prelude:	Melody	Dawes (6)
	Anthem:	Come Unto Me	J. F. Ohl (1)
	Trio:	At Eventide It Shall Be Light (From the Holy City)	A. R. Gaul
	Postlude:	Festive March	Angelo Becker
May 11 (Mother's Day)	Prelude:	Seraph's Song	Frazer (1)
	Anthem:	Mother's Day Hymn	Edward Shippen Barnes (3)
	Solo:	The Lord Is My Light	Oley Speaks (2)
	Postlude:	Hymn of Glory	Pietro Yon
May 18	Prelude:	Forgiveness	Hastings (6)
	Anthem:	O Lord, How Excellent	Sanger (6)
	Solo:	Grateful, O Lord Am I!	Caro Roma (9)
	Postlude:	Cujus Animam	Rossini
May 25 (Memorial Day)	Prelude:	Concert Prelude in F Minor	Robertson (6)
	Anthem:	America, the Beautiful	S. A. Ward (1)
	Solo:	Choral Transcription	Rob Roy Peery
	Postlude:	This, Our Land	David Brockman (8)
June 1	Prelude:	Saviour of the Nations	Schumacher
	Anthem:	In Solitude	Nevin
	Anthem:	Rejoicing and Praise	William Blaines (1)
	Duet:	They Shall Hunger No More (The Holy City)	A. R. Gaul
	Postlude:	Sarabande	Bach-Ender
June 8 (Children's Day)	Prelude:	Song of Happiness	Diggle (6)
	Anthem:	Praise to the Lord	Arr. by Harold Marks (1)
	Children's Chorus:	"Carry With Me, O My Saviour"	Baldwin
	Postlude:	March in G	Henry Smart (1)
June 15	Prelude:	Supplication	Alexis (6)
	Anthem:	When Morning Gilds the Skies	Servatius Rompini (1)
	Solo:	The Cradle to the Cross	DeRose (8)
	Postlude:	Bouree in D	Sabin (1)
June 22	Prelude:	Prayer and Cradle Song	Moline (6)
	Anthem:	Walking With Thee	Alfred Wooler
	Solo:	God Is Ever Beside Me	DeRose (8)
	Postlude:	March Pontificale	Gounod

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A Sermon Calendar for a Year

(From page 71)

one knew his own sorrow and grief, and made supplication in the sanctuary, God would hear him.

On this Memorial Sunday there are many whose hearts are heavy with grief.

A Jewish rabbi who served with the American Red Cross said: "I was deeply impressed by two scenes during the campaign in Tunis. One was the burial of five men, in which the Arab convict grave-diggers, the lowest members of a low civilization, looked on with pity in their eyes, pity for our boys and for our civilization, which, with all its progress and inventions, could do this to our young men."

"The other thing was my experience, in going over the belongings of one of the slain soldiers, to find in his billfold a picture of his wife and two lovely daughters, people who would be waiting for a husband and father who would never return."

What can we say to them?

I. Your loved ones died in a noble cause. In a letter to his mother, an airman wrote: "Today we are faced with the greatest challenge to Christianity and civilization that the world has ever seen and I count myself honored to be the right age and fully trained to throw my full weight into the battle. For this I have to thank you. There is more work for you to do. The home front will still have to stand united for years after the war is won."

II. Your loved ones would not have

you grieve for them. The airman wrote: "You must not grieve for me, I have no fear of death, I would have it no other way. We are sent to this world to acquire a personality and a character to take with us that can never be taken from us."

III. Your loved ones would have you seek the consolation and help which God alone can give.

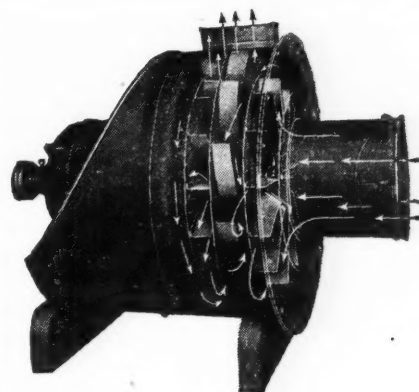
An emergency operation had to be performed at sea in a battle area. Before the operation the attention of the patient was directed to Psalm 46. "God is our refuge and strength, a very present help in trouble. Therefore will we not fear." You can have God as your strength and help.

Today we honor the memory of those who gave their lives for us. What Lincoln said of the soldiers who died in the Civil War we can say of them: "The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced."

For us they gave their lives, their all,
For us these heroes bled;
And shall we not their memory keep,
These heroes who are dead?

June 1 (Rural Life Sunday).
Topic: A Gentleman Farmer.
Hymns: My God, I Thank Thee.
With Happy Voices Ringing. O Beautiful for Spacious Skies.

Lesson: II Chronicles 26:1-10. Text:
(Turn to next page)



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A Sermon Calendar for a Year

(From page 73)

"For he loved husbandry." II Chronicles 26:10.

Uzziah, king of Judah, began to reign at the age of sixteen. He had a prosperous career. It is said that he walked in the ways of his forefather David and that because of this he was favored with success. He acquired international fame.

An interesting feature of Uzziah's career is stated in the text, "He loved husbandry." He seems to have farmed on a large scale. He digged many wells. He had much cattle. He employed husbandmen and vine dressers.

Frequent mention is made in the Old Testament of agriculture and those who followed it. Adam was a husbandman. So were Cain and Abel. So was Noah.

The city attracts the sons of farmers. And they make good. A judge collected the names of 1,000 successful Americans and among them were three hundred farmer's sons.

The land never loses its allure. It is true many country boys go to the city, but often they go back.

The Craftsman said: "Every farmer boy wants to be a school teacher, every school teacher hopes to be an editor, every editor would like to be a banker, every banker would like to be a trust magnate and every trust magnate hopes some day to own a farm and have chickens and cows and pigs and horses to look after. We end where we begin."

The secret of success in the country, as in the city, is hard work.

Edwin Percy Whipple, an American essayist, wrote: "Nature does not capriciously scatter her secrets as golden gifts to lazy pets and luxurious darlings, but imposes tasks when she presents opportunities, and uplifts him whom she would inform. The apple that she drops at the feet of Newton is but a coy invitation to follow her to the stars."

Two gardeners, who were neighbors, had their crops of early peas killed by frost. One of them came to condole with the other. Said he: "How unfortunate we have been. Do you know I have done nothing but fret ever since. But bless me, you seem to have a fine healthy crop coming up just now. What are these?" "These," said the neighbor, "why these are what I sowed immediately after my loss." "What, coming up already?" "Yes, while you were fretting I was working."

In *Thanatopsis* William Cullen Bryant wrote:

To him who in the love of nature holds
Communion with her visible forms, she
speaks

A various language; for his gayer
hours

She has a voice of gladness, and a smile
And eloquence of beauty, and she glides
Into his darker musings, with a mild
And healing sympathy, that steals
away

Their sharpness ere he is aware.

* * *

June 8 (Children's Day).

Topic: When I was a Child.

Hymns: The Wise May Bring Their
Learning. Saviour Teach Me Day by
Day. Brightly Gleams Our Banner.

Lesson: I Corinthians 13. Text: "When I was a child I spake as a child, I understood as a child, I thought as a child." I Corinthians 13:11.

The thirteenth chapter of Paul's letter to the Corinthians is incomparable. There is nothing like it in literature. Dummelow says: "In this chapter we enter into the purest atmosphere and breathe the most fragrant odors."

Incidentally Paul refers to his childhood. He wrote: "When I was a child, I made use of a child's language, I had a child's feelings and a child's thoughts." (Basic English).

I suppose each one of us did the same. If not we were abnormal. Undoubtedly you can recall some of the things you talked about, felt and thought in your childhood.

Some of your memories are pleasant. Wordsworth wrote: "Heaven lies about us in our infancy."

Some of your memories are painful. Don Marquis, the American author, wrote: "Infancy is not what it is cracked up to be. Children, not knowing that they are having an easy time, have a good many hard times. Growing and learning and obeying the rules of their elders, or fighting against them, are not easy things to do."

The German poet, Heine, writing of his home, said that he remembered chiefly "the hen-house wherein my father generally imprisoned me for stealing grapes, and the brown door on which my mother taught me to write with chalk."

What do children talk about? For one thing they are frank. They express themselves freely and without reserve.

"Johnny," asked a teacher, "if your father can do a piece of work in seven days and your uncle George can do it in nine days, how long would it take both of them to do it?" "They'd never get it done," said Johnny, "they'd sit down and tell fish stories."

What kind of feelings do children have? They are acutely sensitive.

Thackeray wrote: "Who feels injustice, who shrinks before a slight, who has a sense of wrong so acute, and so glowing a gratitude for kindness, as a generous boy?"

What do children think about? Many things. Jimmy may give us a clue.

I wish I was a little rock
A-sitting on a hill,
With not a thing to do all day
But just a-sitting still.
I wouldn't eat, I wouldn't drink,
I wouldn't even wash,
But there I'd sit a thousand years
And rest myself, b'gosh!

It is our privilege to minister to the happiness and welfare of children.

Thomas B. Macaulay was an English historian. His sister said: "Many people are very fond of children, but he was the only person I ever knew who never tired of being with them." He often devoted the whole morning to them and he was always the best of playfellows. Like Dickens, he invented games and never wearied of repeating any they specially loved. When he was away he wrote them delightful letters and when he was at home he wrote children's rhymes for them, commemorative of them and their games. He wrote dramas for them and

played all the parts they could not fill. Nothing pleased him better than to explore the sights of London with children.

* * *

June 15 (Trinity Sunday).

Topic: The Eternal Presence.

Hymns: O Love Divine, That Stooped to Share. All the Way My Saviour Leads Me. Guide Me, O Thou Great Jehovah.

Lesson: Exodus 33:12-23. Text: "My presence shall go with thee, and I will give you rest." Exodus 33:14.

The events recorded in this chapter are exciting and stimulating. God refused to go any further with his people because of their treason—they had made a golden calf and worshipped it. Moses removed the tabernacle out of the camp. God spake to Moses face to face "as a man speaketh unto his friend." God gave Moses an assuring promise: "My presence shall go with thee, and I will give you rest."

This is Trinity Sunday. You may be perplexed by the doctrine of the Trinity. No human being has been able satisfactorily to explain it. The simple fact is that God is too great for us to comprehend him.

Sir Oliver Lodge's statement is as satisfactory as any. In answer to a question he said: "I believe in one Infinite and Eternal Being, a guiding and loving Father, in whom all things consist.

"I believe that the Divine Nature is specially revealed to man through Jesus Christ our Lord, who lived and taught and suffered in Palestine 1900 years ago, and has since been worshipped by the Christian church as the immortal Son of God, the Saviour of the world.

"I believe that the Holy Spirit is ever ready to help us along the way toward goodness and truth, that prayer is a means of communion between man and God, and that it is our privilege by faithful service to enter into the life eternal, the communion of saints and the peace of God."

We may not be able to understand the doctrine of the Trinity, but there are two things about the Eternal that we can understand and appreciate.

I. God's presence will go with us if we so desire. God made the same promise to Jacob that he made to Moses. "I am with you. I will guard you wherever you go, and I will bring you back to this land; I will never leave you till I have done what I have promised you." Genesis 28:15. (Moffatt).

When the vision of the heavenly ladder is referred to, the Jew asks: "Why did Jacob see the angels ascending and descending, not descending and ascending? Why did they ascend first?" He puts the question and answers it himself from the Talmud: "They ascended first because they had accompanied Jacob on his pilgrimage—he had his guardian angels on the way."

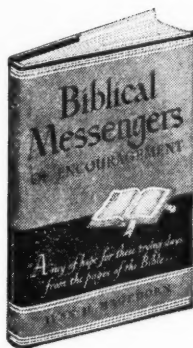
II. God will give you rest if you rely on him. You will recall the saying of Jesus: "Come to me, all you who are full of care and weariness, and I will give you rest. Take my yoke on you, and let me be your teacher; for I am gentle and quiet of heart, and you will have rest for your souls." Matthew 11:28,29. (Basic English).

(Turn to next page)

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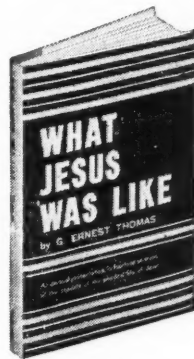
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CHARLES SCRIBNER'S SONS

A Sermon Calendar for a Year

(From page 75)

An old Spanish poet asks this question:

Which is better, wealth and strife,
Hard and pressing?
Or contentment with the blessing
Of simple life?

* * *

June 22.

Topic: Summer Is Here.

Hymns: All Beautiful the March of Days. Praise Be to God, Who Bids the Earth Rejoice. Joyful, Joyful We Adore Thee.

Lesson: Song of Solomon 2. Text: "The flowers appear on the earth; the time of the singing of birds is come." Song of Solomon 2:12.

Bible students have often wondered why the Song of Solomon was included in Holy Writ. We are told that the Jews admitted it into the Canon on the supposition that it depicts the relations between God and his people.

The Christian church follows the same line. It explains the Song as an allegory of the love between Christ and the church, or between Christ and the soul. With that interpretation in mind St. Bernard wrote eighty-six sermons on the first two chapters.

However there have always been interpreters who perceived that the theme was not divine but human. In course of time the Song came to be regarded as a drama.

Another opinion has recently been advanced. According to it the Song has nothing to do with drama. It has no unity, but is a collection of love songs composed for, and suitable for, use at marriage festivals.

In any case the Song contains much beautiful language. The text is an example. It describes the coming of summer. "For, lo, the winter is past, the rain is gone; the flowers appear on the earth, the time of the singing of birds is come." 11, 12. In that climate there is a cloudless sky from the beginning of May to the end of October.

Describing the time of flowers in Palestine, Lady Butler says: "Everywhere this day the earth was beautifully green and carpeted with flowers. The air was fresh and balmy and laden with the sweet scents of spring. . . . The sky was so blue, the mountains and plains looked so beautiful, the birds, insects, the wild flowers, the fresh balmy breeze, the sweet smells, and gentle sun, the black tents, all combined to make one glad to be alive."

Among the flowers we may learn about God. "To cultivate a garden is to walk with God," wrote Christian Nestell Bouce, the American author.

Ralph Waldo Emerson enlarges on the idea. He said: "Go out into the garden and examine a seed. Examine the same plant in bud and in fruit, and you must confess the whole process a miracle, a perpetual miracle. Take it at any period, make yourself as familiar with all the facts as you can at each period, and in each explanation there will be some step or appearance to be referred directly to the Great Creator."

"Something not the effect of the sower's deposit, nor of the waterer's hope. It is not the loam, nor the gravel, it is not the furrow of the ploughshare, nor the glare of the sun that calls greenness from the dust, it is the pres-

ent power of him who said, 'Seedtime and harvest shall not fail.' Needs there my brethren, any further book than this returning summer, that reminds us of the first creation, to suggest the presence of God?"

* * *

June 29 (Independence Sunday).

Topic: Our Citizenship.

Hymns: Our Father's God. My Own Dear Land. O Beautiful for Spacious Skies.

Lesson: Acts 22:22-30. Text: "Take heed what thou doest; for this man is a Roman." Acts 22:26.

At the instigation of some Asiatic Jews an attempt was made to lynch Paul in Jerusalem. The Roman garrison came to his rescue and arrested him.

Addressing the mob, Paul said: "I am a Jew, a native of Tarsus." He asked the Roman officer: "Is it lawful for you to flog a Roman citizen without trial?" When the officer heard this he said to the commander of the garrison: "Take heed what thou doest; for this man is a Roman."

Paul claimed that he was both a Jew and a Roman. He was proud of his racial connection and also of his citizenship. Moreover he demanded the protection that these gave him.

It is our privilege to say, "I am an American." What does that mean? It means that we belong to a nation of 140,000,000 people. It means that we belong to a nation composed of people who came from the four corners of the earth. From Europe, from Asia, from Africa, from South America and from the islands of the sea. They all came to share in the American way of life.

We love America and we are proud of it. It is the most beautiful and the richest of all the countries on God's earth. But it is not because of its beauty and riches alone that we love it. It is because of the principles of freedom and equality for which it stands.

What privileges are ours as Americans? It would be difficult to enumerate them all. There is the equal opportunity for education. There is the equal opportunity for advancement. There is the freedom to express our opinions. There is the freedom to worship God in any way we please. There is the right to cast our ballots for whom and for what we please.

What responsibilities are ours as Americans? They are summed up in the Golden Rule. It is ours to play fair. To respect the rights of all Americans. To seek to eliminate the things that are wrong in our economy. To exhibit in our public life the virtues that we exhibit in our private life.

A member of the Indiana Legislature once said: "I have a little daughter growing up. . . . Not long ago she spelled out in a newspaper the word 'grafter' and asked me what it meant. I explained to the child so that she could understand the meaning of the word. Looking up in my face, she said: 'Papa, you ain't a grafter, are you?' Those words went into my heart like a sharp knife and the pain they caused me can never be described. Right then and there I resolved that never again would I place myself in such a position that the term 'grafter' could be applied to me."

As we think of America on this Independence Sunday, we may well join in

the wish expressed by Catherine Parmenter:

May you, beneath the shelter of his wing,
Wake to the glory of a greater birth!

And may it be your privilege to bring
The shining gift of peace to all the earth!

Oh, visions that defy eternal seas!

Oh, love that reaches to the far-flung shores! . . .

America—America—in these

Behold the destiny that shall be yours!

CHURCH COUNCIL TO SPONSOR BOWLING ALLEYS

Tacoma, Washington—Tacoma's youth will have a chance to get off the streets and into the alleys—the bowling alleys—if a plan sponsored by the Council of Churches here is approved by the City Council.

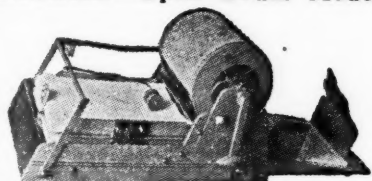
The church group's project calls for the erection of an eight-alley bowling center on the third floor of a reconverted servicemen's center. Prevailing bowling fees will be charged, with discounts granted those holding membership cards issued by churches of the city.

The alleys will be open to all Tacoma youth, regardless of race, creed or color. According to a church council spokesman, they will be the first church-sponsored bowling alleys west of the Mississippi.

The alleys will be above a second-floor chapel, but the building is completely soundproofed, Loyal H. Vickers, secretary, said.

"And," he added, "the place will be closed Sundays." RNS

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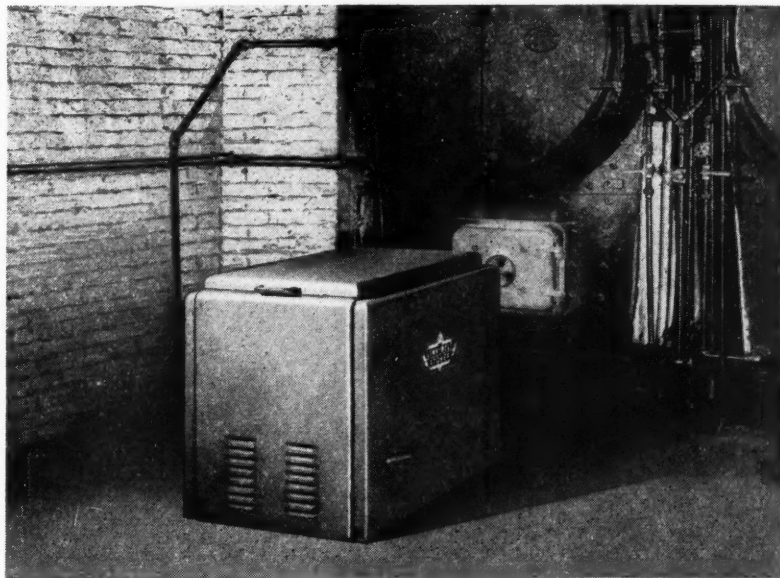
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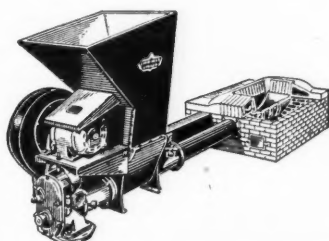
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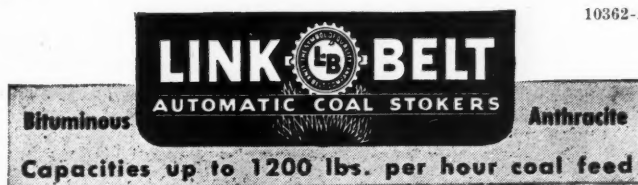


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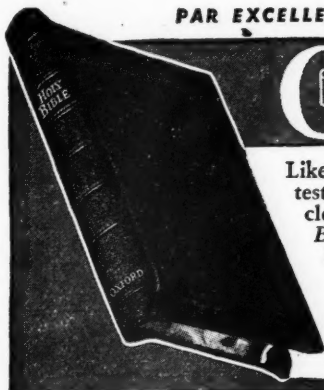
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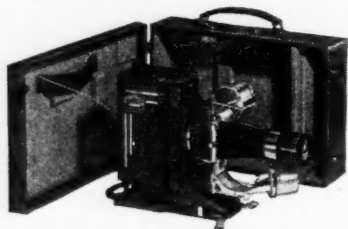
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Handbook of Dedications

We use a lot of tolerance in calling this popular department the Handbook of Dedications. Various liturgical services of timely interest has been included in this and earlier issues. You will find items here which will be helpful in your program.

Removing the Service Stars

MOST churches dedicated their service flags and plaques with imposing ceremony. Prayers for the health of the service men and women were spoken by the minister and the congregation pledged their support to them. Now the time has come for removing the service flag with its stars. How shall this be accomplished?

Certainly some form of liturgical service should be used. Remember that each star represents a life. Each blue star symbolizes a young man or woman who, after months of war service has been returned to the homeland; each gold star represents one who gave his life in the service of his nation.

We would suggest two methods. One way would be to have a worship service which memorializes those who died in the service, recognizes those who have returned to the church and then provides that the service flag should be destroyed or plans for its preservation.

The second service follows the first part of the suggestion but provides that the service stars removed from the flag should be presented to the individual men and women they represented. In case of the gold stars they should go to the next of kin. It would be nice if the star could be placed in an attractive folder and handed to the individual.* He could then keep it among his war trophies.

A SERVICE FOR THE REMOVAL OF THE SERVICE FLAG

MINISTER: One by one the stars were placed on our service flag. Each star represented one person, a man or woman, who had, in the time of war, entered the service of his country. Now the guns of war have been silenced. Some of our youth lie at rest in peaceful cemeteries. Fortunately many more have been returned to their families. As we remove our service flag we think of these.

A Litany of Appreciation**

MINISTER: Almighty and everlasting God, before whom stand the

*We have such a folder in preparation. Send fifteen cents for a sample to "Church Management, 1900 Euclid Avenue, Cleveland 15, Ohio."

**As used in the First Methodist Church, Syracuse, New York.

spirits of the living and the dead; Light of lights, Fountain of wisdom and goodness, who livest in all pure and humble and gracious souls;

For the prophets and pioneers, for the saints and martyrs, and for the famous and the unsung who, in every age, have borne witness to righteousness, and struggled for truth and freedom,

PEOPLE: We praise Thee, O God, and bless Thy name.

MINISTER: For the men and women in our own time who have loved liberty more than life, and who have resisted falsehood and wrong unto suffering and death,

PEOPLE: We praise Thee, O God, and bless Thy name.

MINISTER: Especially today for the families in our particular Christian fellowship, who have put their country before their comfort, and their faith have overcome their fears,

PEOPLE: We praise Thee, O God, and bless Thy name.

MINISTER: For those who have given the last full measure of devotion, sparing not their life's blood, and calling us to nobler living by their great sacrifice,

PEOPLE: We praise Thee, O God, and bless Thy name.

MINISTER: For the loved ones who remain, who hold our honored dead in tenderest memory, and for all who maintain their homes in unbroken love, facing the future with Christian fortitude and hope,

PEOPLE: We ask Thy compassion and Thy fatherly benediction, O God.

MINISTER: To the cause of a peaceful world in which nation shall not rise up against nation, and mankind shall study war no more,

PEOPLE: We consecrate ourselves, O God, in the name of the Prince of Peace, even Jesus Christ, our Lord. Amen.

A Prayer of Remembrance†

Almighty God and Everlasting Father, before whom stand the spirits of the living and of the dead, and in whom

(Turn to page 80)

†Used in the First Congregational Church, Lakewood, Ohio.

The Salvation Army

MANY people know something about the Salvation Army as a result they "like" the organization. Yet they do not really know the wide variety of its activities nor do they know that it is both religious and charitable in character.

For example, how many know that an all-time record number of small children, some 400,000 youngsters ranging in ages from 4 to 14, will attend Daily Vacation Bible Schools of the Salvation Army throughout the United States and its territories this summer?

Almost 1,000 schools will be conducted in Salvation Army Corps buildings, parks, on vacant lots, in tents, at Federal Housing Projects, and in trailer camps located in cities and towns from the Atlantic to the Pacific and in Alaska, the Hawaiian Islands and the Philippines.

Many boys and girls whose energies are not harnessed to constructive activities are finding outlet in anti-social acts and are becoming problems to the communities in which they live. The Vacation Bible School helps the youngsters fill in their otherwise empty vacation days with worth-while interests.

The average school is conducted for three hours each morning over a period of from two to four weeks. Special emphasis is placed on the Christian principles of cooperation and sharing and Bible study, as well as music and many other subjects. Exploratory trips, constructive activities and dramatization are all worked into the Vacation Bible School program.

Leadership is provided by Salvation Army Corps officers, assistants and a corps of volunteers, all of whom last year gave a total of 1,410 weeks to the conducting of the Daily Vacation Bible School . . . a real answer to the question of what can be done to counteract the rising number of youthful arrests. As always, The Salvation Army has stepped in to meet the need at the time of need, at the point of need.

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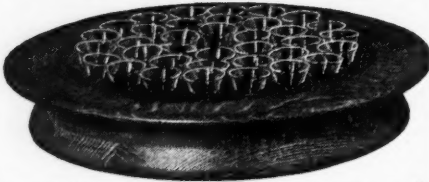
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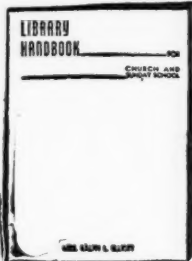
By Mrs. Ralph Elliott

During the past few years there has been a growing demand for help in establishing and equipping a library for the Church and Sunday School. Realizing this, we have prepared, after considerable research, a Library Handbook for guidance in starting a library, also the necessary card forms to be used for its proper functioning. A list of selected books is available from the publisher upon request.

This NEW handbook recognizes limited facilities and gives practical guidance for establishing libraries from one-shelf size to those of one room. It is based on the Dewey Decimal System, and is simple enough for any librarian, even without previous training, to use in organizing and operating successfully a church or Sunday School Library. Illustrated. 50c

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Removing the Service Stars

(From page 78)

we all are alive forevermore, we praise Thee and bless Thy name. For the brave and wise and good of every land and age who have labored that men might be of good will and live at peace; for all who have borne faithful witness to Thee; for all who have sought the truth and have faithfully served it; for all who have hungered and thirsted after righteousness and have lived and died for it, for all these.

Accept, O God, our prayer for all who in obedience to the voice of duty have counted their lives of little worth, but have rather offered them to defend the right, to protect the innocent, to set free the enslaved and to put down evil. Grant, we pray Thee, that their devotion may bear good fruit in us and that we may serve these goals unreservedly. Hear our prayer for those who have died in defense of these things; we ask for them the joy of Thy salvation and a safe refuge with Thee.

And now, O God, we stand before Thee in honor, especially of those from this church who gave their lives for their country and world in days just past. Amen.

(Here the minister may name, one by one, those who laid down their lives in the service of their country.)

At this point the minister may tell how the service flag will be disposed of. If the individual stars are to be given away he will ask for the servicemen one by one to accept them. The gold stars, in the same manner, may be given to the next of kin.

Concluding Hymn: "O God Our Help in Ages Past."

A SERVICE FOR THE DEDICATION OF CHILDREN

(To be used in churches which do not practice baptism of infants)

MINISTER: Train up a child in the way he should go and when he is old he will not depart from it.

Jesus said: Suffer the little children to come unto me and forbid them not; for to such belongeth the kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms and blessed them, laying his hands upon them.

He shall feed his flock like a shepherd, he shall gather the lambs with his arm and carry them in his bosom.

(Addressing the parents)

Beloved in Christ: Our Lord Jesus has promised to be, also, the Lord and Saviour of our children. Inasmuch as you now seek this blessing for your

child* you do now engage, on your part, to perform those things which God requires of you, that the good will and pleasure of your heavenly father may be known to him.*

QUESTION: Do you acknowledge your faith in Christ and therein consecrate the child to him?

ANSWER: I do.

QUESTION: Do you promise to instruct your child in the principles of our holy religion, as contained in the Scriptures, and to pray with him and for him, and to bring him up in the nurture and admonition of the Lord?

ANSWER: I do.

A Prayer

Grant, O Lord, to these Thy servants grace to perform the things they have promised before Thee: And sanctify with Thy spirit this child to be consecrated to Thy service. Through Jesus Christ our Lord. Amen.

(The minister now may, in turn, place his hand upon each child to be consecrated saying as he does so:)

The Lord bless thee and keep thee (name the child).*

Prayer of Consecration

Most holy and merciful Father, we give Thee hearty thanks that Thou hast numbered us amongst Thy people, and doest also call our children unto Thee. Wherefore we beseech Thee to confirm Thy favor more and more toward us and take into Thy tuition and defense this child whom we offer and present unto Thee with common supplications. Grant that he may know his heavenly father, through Thy Holy Spirit working in his heart, and that he may not be ashamed to confess the faith of Christ crucified; but may continue his good and faithful servant, and so prevail against evil that in the end he may obtain the victory, and be exalted into the liberty of Thy kingdom; through Jesus Christ our Lord. Amen.

*The minister will make such substitutions in terms as may be required by the service.

**At this point some ministers give a flower, a Bible or a certificate to the child as evidence of his consecration.

METHODISTS CONTRIBUTE SIX MILLIONS TO WORLD SERVICE

Chicago—Contributions totaling \$6,284,286 were made by the nation's Methodists to the Church's World Service Fund during the fiscal year ending May 31, it was announced here by Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance. The total represents an increase of \$481,237, or 8.3 per cent, over last year.

R N S

Covenant Between a Church and Its Teacher*

In view of my acceptance of the privilege and duty of co-operating with others in the educational program of the above church and with the desire of becoming a workman who does not need to be ashamed, I agree to maintain the following standards, to the best of my ability, during the period covered by this agreement, namely, from_____ to_____.

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2. Be present early to greet the pupils upon their arrival.
3. Keep the records carefully.
4. Maintain discipline.
5. Spend adequate time in general and specific preparation for each lesson (not neglecting the cultivation of the devotional life).
6. Worship with the pupils during periods in which they are expected to hold communion with God.
7. In case of unavoidable absence, notify superintendent and aid in getting a substitute.
8. Improve my teaching by attending special training courses, when they are available, and by reading approved literature on the subject of leadership.
9. Follow up absentees and visitors.
10. Live an exemplary life in both moral and religious matters.
11. Attend monthly workers' conferences.
12. Understand the pupils and their background.
13. Consult with my superiors before substituting new curriculum materials for that which has been approved.
14. Be alert to make friendly contacts with pupils outside of the class room.
15. Co-operate, cheerfully, with other teachers and with the officers of the school.

Obligations of the Church

The above church, recognizing its responsibility for nurturing the religious life of its present and future members, agrees to facilitate the work of the teacher in the following ways:

1. Provide a meeting place for the class, with as great freedom from distraction as possible.
2. Provide adequate heating, lighting, ventilation, and cleanliness.
3. Provide helpful lesson materials, maps, blackboards, and other aids in teaching.
4. Conduct helpful workers' conferences.
5. Provide moral support and backing for the teacher.
6. Provide textbooks and other literature to aid in preparation and study of the lesson materials.
7. Make available suitable magazines and other materials needed for the teacher's general improvement while in service.
8. Provide sympathetic supervision and counsel.
9. Encourage parents and guardians of children to co-operate.
10. Co-operate with other churches, when advisable, in maintaining a leaders' training school or courses.
11. Make available whatever money is needed to pay the cost of maintaining the school.
12. By prayer and social recognition, to aid the teacher in every possible way.

*Taken from a folder published in "Church Management." Both parties sign the agreement. Send three-cent stamp if you wish sample.

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Thru the Years

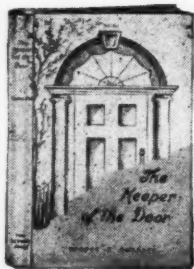


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A Wedding-Communion Service

by Elmer Kirkpatrick*

IT WAS the day for the regular service of Holy Communion at the First Baptist Church, Pratt, Kansas. Two young people of the congregation, looking forward to the Gospel Ministry as their life work, had requested the privilege of being married in the morning service, and of participating in the Communion. It was the conviction of the pastor that such a joint service was peculiarly appropriate. What could be more meaningful than that a marriage should be hallowed by a service of the Lord's table? The following service was planned and followed:

Prelude, "Claire De Lune," by Debussy.

Candle lighting, "Lieberstraum," by List.

Responsive reading, Psalm 103:1-17.

Announcements

*Minister, First Baptist Church, Pratt, Kansas.

Offertory, "Nocturne in F Sharp," by Chopin.

Doxology, the congregation standing, and the tithes and offerings presented.

Sermon, "What God Hath Joined."

Vocal Solos, "Because," by de Harde-
lot, and "I Love You Truly," by De
Koven.

Processional, "Bridal Procession," by
Wagner.

Marriage ceremony, with exhortation,
double ring vows, pronouncement and
prayer. The bridal party was then
seated in the congregation.

The Holy Communion: narrative of
institution, prayers and participation
of elements.

Recessional: "Wedding March," by
Mendelssohn. The wedding party leav-
ing while the congregation remained
seated.

Dismissal of Congregation by singing
"Blest Be the Tie That Binds," by
John Fawcett.

THE DEDICATION OF CHURCH PEWS

LEADER: "My house shall be
called a house of prayer for all the
nations." To the service of Thy people
in this community, O God, and to the
more effective upbuilding of Thy king-
dom,

RESPONSE: We dedicate these
pews, O God.

LEADER: To the use of little chil-
dren, that they may find this house
to be a home-like place, wherein they
may experience God as a Father,

RESPONSE: We dedicate these
pews, O God.

LEADER: To the service of grow-
ing boys and girls, who are beginning
to learn the joys of active life,

RESPONSE: We dedicate these
pews, O God.

LEADER: To later adolescents,
who take pride in neatness and sim-
plicity of appearance, such as we have
sought to secure here,

RESPONSE: We dedicate these
pews, O God.

LEADER: To the idealism of
youth, that they may here catch a flam-
ing vision of the challenge of life,

RESPONSE: We dedicate these
pews, O God.

LEADER: To all adults who wor-
ship here from time to time, seeking
the inspiration on which they have
come to depend,

RESPONSE: We dedicate these

pews, O God.

LEADER: To those who visit as
strangers in our midst, and meet with
us but for a moment before they are
swept on in the current of life,

RESPONSE: We dedicate these
pews, O God.

LEADER: To those who come to
Thy house tired from the toil of the
week, searching for strength with
which to face a new day,

RESPONSE: We dedicate these
pews, O God.

LEADER: To all who are weary
and sore at heart from the burdens of
life, seeking courage to meet the prob-
lems of the morrow,

RESPONSE: We dedicate these
pews, O God.

LEADER: To all who are discour-
aged and distressed, that they may find
peace and comfort for their hearts in
gathering here,

RESPONSE: We dedicate these
pews, O God.

LEADER: To all those who have
had a part in this enterprise, sacrific-
ing that it might be realized; and to
those who would have helped if they
could,

RESPONSE: We dedicate these
pews, O God.

UNISON: To a better church life,
with greater harmony, greater effort,
and more persistent labor for Thy
kingdom, we dedicate all our resources
and the loving labor of our hands.
Amen.

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THE DEDICATION OF COLLECTION PLATES

The Scripture Lesson: Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings and calves a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?

He hath showed thee, O Man, what is good for thee; and what doth the Lord require of thee but to do justly, and to love mercy and to walk humbly with thy God?

The Minister: The apostle Paul told us that our Lord Jesus once said that it is more blessed to give than to receive.

The Congregation: To that end we dedicate these offering plates.

The Minister: The placing of money upon the plates symbolizes the larger giving of our lives.

The Congregation: Accept our gifts, O God.

The Minister: The gifts placed upon these plates strengthen the Church of Christ.

The Congregation: Bless Thy Church, O God.

The Minister: The influence of the gifts will be felt throughout the whole world. The islands of the sea shall share in the joy.

The Congregation: Bless Thy Kingdom, our Lord.

The Prayer: Almighty God, who delightest in the free will offerings of thy people, we pray thee to bless and hallow these collection plates. Grant that we may all offer thee of our substance as thou hast blessed us. If we have much, may we give plenteously, and if little, may we give gladly of that little: thus helping forward thy kingdom in the world, and also, we trust,

laying up for ourselves a good foundation for the world to come, that we may attain eternal life. We ask through Jesus Christ, our Lord. Amen.

A SERVICE OF RECOGNITION FOR THE OFFICERS OF A CHURCH*

Minister:

To you have been entrusted positions of leadership, authority and responsibility; to you have been given opportunities to contribute to the ongoing life of our church; to you belong the high privileges of helping to guide this congregation in the way, the truth and the life of Jesus.

Throughout the years of her history our church has depended on faithful men and women like you to help fulfill her mission. At this time we acknowledge our gratitude to those who have served loyally in the past and our duty to help you increase the effectiveness of this congregation in years to come. Let us now therefore heartily re-dedicate ourselves to our common tasks of Christian service.

I therefore beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace.

Church Officers:

Unto every one of us is given grace according to the measure of the gifts of Christ.

Minister:

Now there are diversities of gifts but the same spirit.

Church Officers:

And there are differences of administration but the same Lord.

Minister:

(Turn to page 85)

*Used in the First Congregational Church, Niagara Falls, New York, by the pastor, James C. Perkins.

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The Purposes of the National Women's Christian Temperance Union*

by Mrs. D. Leigh Colvin

President, National Woman's Christian Temperance Union

WORLD control of opium and other narcotic drugs by the UNO, national prohibition of alcoholic beverages with immediate accent on local option, outlawing of all forms of gambling, the advancement of social hygiene and numerous other phases of public welfare, are included in the current program of the National Woman's Christian Temperance Union.*

The objectives embrace also the promotion of friendly hemispheric relations, and range over recommendations of federal aid for schools to federal supervision of motion pictures at the source of production and abolition of block booking to permit local weeding out of objectionable films.

*Formulated and approved by the Executive Committee including State WCTU presidents.

Complete ban on the traffic in alcoholic beverages is, as always, the primary effort of the WCTU. Until such beverages are outlawed, and their evils generally recognized in terms of majority public sentiment and honest law enforcement, there can be no great improvement in alcohol created human waste, crime, and social delinquency.

Under existing conditions, we continue to press for every restriction possible on alcoholic beverages, working especially for the repeal of laws declaring beer to be non-intoxicating. We also urge and anticipate the expansion of local option privileges, giving the voters of all states the right to ballot on whether they wish the territories in which they live to be wet or dry. Laws in many states that do not provide for local option consti-

tute legislative disenfranchisement of American citizens.

The fight on opium, its derivatives, and marihuana, traffic in which threatens to increase in post-war years, includes co-operation with the federal bureau of narcotics, and support of adequate appropriations for enforcement of narcotic laws.

The National WCTC has requested the U. S. representatives on the United Nations Organization to insist that that body take over the Permanent Central Opium Board, the Drugs Supervisory Body, and the Opium Section of the League of Nations, and that an Opium Advisory Committee consisting of twelve experts from countries maintaining an efficient separate narcotics administration, as provided by the 1931 Geneva Convention, be set up within the United Nations Organization.

Supervision and control of narcotic drugs should be kept separate and apart from health and other social problems. All laws tending to weaken effective operation of uniform narcotic laws are opposed.

The program of the National Woman's Christian Temperance Union is being carried out through twenty-four branches, bureaus, and departments, and its some 10,000 state, district, county, city, and affiliated unions having a membership of 400,000. It is advanced also by co-operation with the National Congress and state legislatures as well as with enforcement and administrative officials where and whenever indicated. Other national, state or local objectives may be added as indicated or required for the public welfare.

CONFISCATED BELLS RECOVERED

Paris (By Wireless) — Thirty church bells confiscated in Metz during the Nazi occupation for war purposes have been recovered by the French Mission in Germany and will be delivered to churches in the Metz area, a report here said. This will bring to 112 the number of looted bells already restored to Metz churches.

R N S

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Religious Service*From page 83)*

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

Church Officers:

Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

(The congregation will rise.)

All:

Now unto him that is able to do ex-

The hymns chosen for this service were "Forth in Thy Name, O Lord, I Go," "We Give Thee But Thine Own" and "We Praise Thee, O God, Our Redeemer, Creator."

Taking for a text the words, "I magnify my office" from Romans 11:13, the sermon title chosen was "Calling All Church Officers." The outline of the sermon follows:

1. Magnify your office by regarding it as a sacred trust.

2. The church officers are the pastor's helpers.

3. The church officers are representatives of the church and should act accordingly.

4. The church officers, as well as all the members, are ambassadors of Christ.

ceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

DEDICATION OF A BULLETIN BOARD***Pastor:**

Give ear, O ye heavens, and I will speak; and hear,
O earth, the words of my mouth.

My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass;

Because I publish the name of the Lord: ascribe ye greatness unto our God.

Deuteronomy 32:1-3.

Declare ye in Judah, and publish in Jerusalem: and say,

Blow ye the trumpet in the land: gather together and say, Assemble yourselves.

Jeremiah 4:5.

Ye are the light of the world. A city that is set on a hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house.

*Service used in the First Baptist Church, Woburn, Massachusetts.

Let your light so shine before men, that they may see your good works and glorify your father which is in heaven.
Matthew 5:14-16

(The congregation will arise.)

Pastor:

From about and above comes to man the call to worship God, and from deep down in man's heart rises the response. Let this bulletin remind men of the object of worship, and invite them to share the blessings of worship in the house of God.

People:

Amen.

Pastor:

Not unto themselves should men live. For God and humanity they should bend their efforts remembering well the eleventh commandment to love God and do good to their neighbors. Let this bulletin reveal through its announcements that Christians are engaged unselfishly in the service of God and Man.

People:

Amen.

Pastor:

Worthwhile aims are achieved as we work together. Endearing and enduring is the fellowship of a common task. So, too, is the fellowship of reception and pleasure. Let this bulletin declare that only as we work and live together in well-balanced activity can each realize his highest, fullest self.

People:

Amen.

A prayer of dedication follows.

THE DEDICATION OF A MEMORIAL PLAQUE

In many of our churches the war time honor rolls are being taken down and permanent plaques dedicated to the memory of those who died in the nation's service. The following service of dedication is suitable for such a plaque.

Sentences of Praise

Minister: Our help in the name of the Lord, who made heaven and earth.

People: Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.

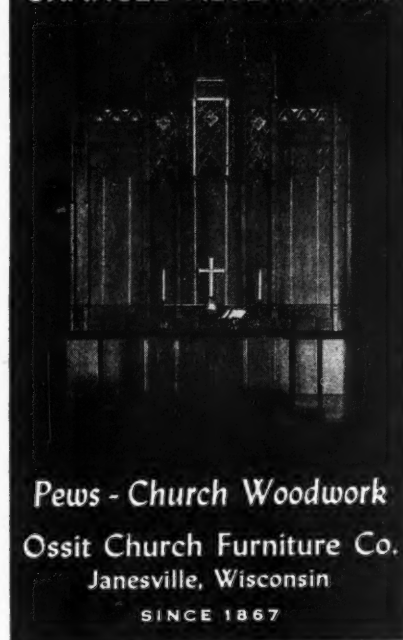
Minister: Honor and majesty are before him; strength and beauty are in his sanctuary.

People: Blessed be the name of the Lord from this time forth and for evermore.

Statement of Purpose

Minister: War has taken its toll of human lives and we miss from our services those whose lives offered so much of promise. It is, indeed, but a gesture of appreciation which prompts the creation of this wall plaque which keep their names, and the memory of their sacrifices before us so long as this building shall stand.

(Turn to next page)

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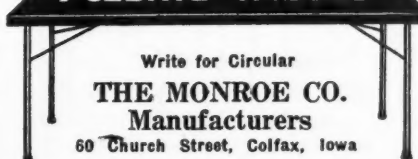
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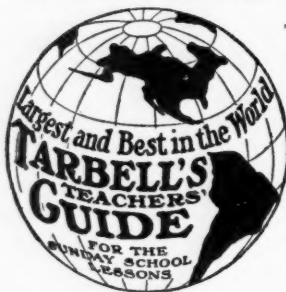
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Dedication of Memorial Plaque

(From page 85)

Let us Pray

God of our Fathers, Lord God Almighty, to Thee we lift our hearts this day. We mourn the departure of those who answered the call of their nation and have died in the fulfillment of their duty. As we dedicate this tablet to their memory we pray for those who deeply mourn. Give them the blessedness which comes from honest sorrow. Instill in the hearts of all of us the consciousness of the necessity of sacrifice. We ask that these dead shall not have died in vain. That from their devotion we shall take increased devotion. Grant to them the joy of an eternity in Thine own presence. Amen.

The Litany of Dedication

In loving memory of those who from this church laid down their lives to the call of duty;

We dedicate this plaque.

Conscious that the good have not died in vain;

We dedicate this plaque.

Having assurance that their absence here means that they are present with Thee, Oh God;

We dedicate this plaque.

Realizing that the responsibility to conserve the brotherhood for which they fought and died is ours;

We dedicate this plaque.

Now, praying that thou will comfort those who mourn, bless those who seek to serve and lift all who call upon Thee;

We dedicate this plaque.

Let us Pray

Almighty God, our heavenly Father, without whom no words or works have meaning, but who dost accept the gifts of our hands as the token of our devotion; grant Thy blessing upon us as we dedicate this memorial plaque. May it be an enduring witness before the people of our appreciation of those who have done so much for us. May our lives, being dedicated in Christian service, join with those who have gone before that Thy name may be known throughout the world and the spirit of Christ dwell in the hearts of all mankind. Amen.

Hymns.

Benediction.

A GOLDEN WEDDING CEREMONY*

(Let the couple present themselves before the minister, the woman to the left of the man).

The minister shall say: "Dearly beloved, you have come again to the sacred altar of marriage. Fifty years ago you stood in the presence of God to plight your troth and to seal your vows.

*As used by George F. Snyder. First United Brethren Church, Los Angeles, California.

The years have come and gone. The faith and love which you knew then has become more beautiful with the passing of the years. It is fitting and proper that you should return to the altar of marriage on this, your golden wedding anniversary to re-live those sacred moments and to restate your vows. A half century ago those vows were made when life was before you. Today you can look back over a road beautifully traveled, a road with its joys and sorrows; its heartaches and smiles, but paved with love and fidelity. You have lived a happy life together, and the sweet presence of the Lord Jesus Christ in your home and in your hearts has made your union fruitful of comfort and has established your eternal salvation. Today your children rise up to call you blessed. I shall ask you the questions and receive your vows in memory of that day when you became one in marriage.

(To the man calling him by his first name).

Do you take this woman before God and these witnesses to be your wife?

The answer: I do.

Do you promise to love and honor her, defend, support, and comfort her, in joy and in sorrow, in health and in sickness, in prosperity and adversity?

The answer: I do.

Will you be faithful to her in all things and promise to be a good husband to her so long as you both shall live?

The answer: I will.

(To the woman calling her by her first name).

Do you take this man before God and these witnesses to be your husband?

The answer: I do.

Do you promise to love, honor and comfort him, in joy and in sorrow, in health and in sickness, in prosperity and adversity?

The answer: I do.

Will you be faithful to him in all things, and endeavor to be a good wife to him so long as you both shall live?

The answer: I will.

(The minister shall then say to the man).

What token or pledge do you offer that you will faithfully perform these covenant vows?

The man hands the ring to the minister who then speaks:

This ring is a token of love and fidelity. It is endless, a symbol of the eternity of your marriage vows. It is costly, made of the finest material and fashioned in great beauty, a symbol of the holiness of the vows which you have taken. Fifty years ago your lover placed a ring on your finger. You accepted it with pride. You have worn it with honor. It is only just therefore

that you should receive another on this memorable occasion, a token of love undying and a troth faithfully kept. It is a golden symbol of golden hours for your golden wedding.

(The minister returns the ring to the man who places it on the third finger of the woman's left hand, and the minister shall say, Let us pray).

A prayer follows:

(And then the minister, laying his hand upon their clasped hands shall say) Inasmuch as you have made this covenant together, and have witnessed the same with this beautiful token, I again, pronounce you man and wife, in the name of the Father and of the Son and of the Holy Ghost. Amen.

The Lord bless thee, and keep thee;
The Lord make his face to shine upon thee and be gracious unto thee;

The Lord lift up his countenance upon thee, and give thee peace.
Amen.

WHAT TO DO*

Pointers on Church Etiquette

A Baptism

1. Children should be brought to the church to baptism as early as circumstances permit.

2. Arrange with the rector a week or more in advance, if possible, for suitable time. Sundays at 11:05 a. m., 3:00 or 4:30 p. m. are suggested.

3. A boy should have two godfathers and one godmother; a girl, two godmothers and one godfather. Parents do not usually act as godparents, but may do so.

4. Congregation should stand during service and make responses indicated in the Prayer Book.

5. No fee or honorarium for a baptism is necessary.

A Marriage

1. Arrange with clergy for suitable time.

2. There is no charge for the use of the church. However, there is a fee for the sexton and the organist and choir if used.

3. Arrangements for decoration of the church (if any) should be talked over with the rector.

4. Couple should arrange for interview with the officiating clergyman not less than one week before the marriage, at which time the marriage license should be presented.

A Funeral

1. Consult with the rector before making final arrangements with the undertaker.

(Turn to page 89)

*From a leaflet published by the Church of the Redeemer, Pelham, New York. James Cope Crosson, rector.

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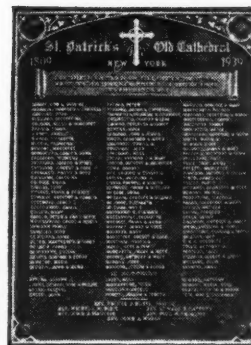
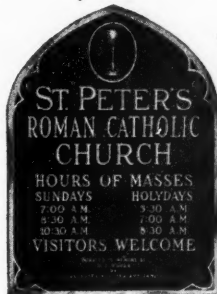
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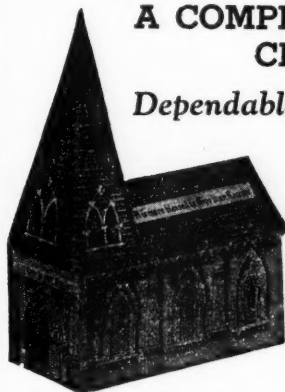
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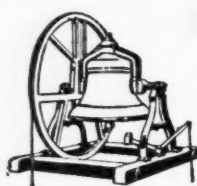
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Pulpit Bible Readings for a Year

IN an effort to encourage a systematic pulpit reading of the Bible throughout the year we are introducing into our directory with this issue a new feature. Each year we will offer readings as accepted by some denomination or which have proven effective with individuals. The read-

ings offered this year are taken from the *Common Prayer* of the Protestant Episcopal Church, a safe place to go for proven liturgical material. If these issues are preserved year after year our readers will eventually have a file of the readings of most of the denominations.

Days	Morning		Evening	
	First Lesson	Second Lesson	First Lesson	Second Lesson
First Sunday in Advent	Isaiah 55	Luke 1:v. 57	Isaiah 60:1-11, 18-end	John 1:15-28
Second Sunday in Advent	Isaiah 35	Luke 4:14-32	Judges 16:v. 21	Luke 6:27-42
Third Sunday in Advent	Isaiah 40:1-11	Luke 3:1-18	Isaiah 61	Matthew 9:35-10:7
Fourth Sunday in Advent	Isaiah 52:1-10	Matthew 25:1-13	I Kings 17:1-16	Matthew 3:1-12
Christmas	Isaiah 9:2-7	Luke 2:1-20	Isaiah 7:10-16	Titus 2:11-3:7
First Sunday after Christmas	I Samuel 1:v. 20	Luke 2:22-40	Isaiah 9:2-7	Luke 2:1-19
Second Sunday after Christmas	Exodus 2:1-10	Matthew 2:v. 13	Proverbs 31:10-29	Luke 2:15-32
Epiphany	Isaiah 60	Matthew 3:v. 13	Isaiah 49:1-13	John 2:1-11
First Sunday after Epiphany	Genesis 28:v.10	Matthew 2:1-11	I Samuel 2:1-11, 26	Matthew 18:1-5, 10-14
Second Sunday after Epiphany	Exodus 3:1-15	Mark 9:2-13	Nehemiah 2:1-11	Acts 5:17-32
Third Sunday after Epiphany	I Samuel 3:1-18	Mark 10:13-16, 35-45	Jonah 3 and 4	Acts 10:1-35, 44-end
Fourth Sunday after Epiphany	I Kings 18:1, 17-39	Mark 1:v. 32	Numbers 22:1-35	Matthew 23:16-26
Fifth Sunday after Epiphany	I Kings 18:41-19-end	Mark 8:22-9:1	Numbers 23:1-26	Acts 5:1-11
Sixth Sunday after Epiphany	Daniel 3:v. 8	Mark 10:v. 46	Numbers 24:v. 2	Luke 10:1-16
Septuagesima	Joshua 6:1-20	Luke 7:1-10	Lamentations 1:1-12	Matthew 23:29-24:2
Sexagesima	I Samuel 17:v. 17	Matthew 10:32-39	II Samuel 22:1-12, 33-36	Acts 12:1-17
Quinquagesima	Ruth 1:1-17	John 15:1-17	Isaiah 63:7-9, 14-16	I John 4
Ash Wednesday	Isaiah 58	Luke 15	Isaiah 1:2-20	Luke 3:1-22
First Sunday in Lent	II Samuel 11:2-4a, and 12:1-7, 9-10, 12-13a	Luke 18:10-14	I Samuel 26:v. 5	Mark 1:9-28
Second Sunday in Lent	I Kings 21:1-20	Mark 10:17-31	I Samuel 19:1-18	Matthew 21:v. 33
Third Sunday in Lent	Genesis 50:7-21	Matthew 18:v. 21	Genesis 27:1-38	Matthew 20:1-28
Fourth Sunday in Lent	II Samuel 18:v. 5	Luke 15:v. 11	Genesis 13	Matthew 7:v. 13
Fifth Sunday in Lent	Genesis 22:1-13	John 10:1-16	I Kings 8:22-53	John 17
Sixth Sunday in Lent	Zechariah 9:9-16	Mark 11:1-11	Isaiah 52:13-53:end	Luke 19:28b-44
Good Friday	Genesis 22:1-18	John 18	Isaiah 52:13-53:end	Luke 23:13-47
Easter	Isaiah 51:9-16	Luke 24:1-12	Exodus 15:1-21	Matthew 28:1-10, 16-end
First Sunday after Easter	II Kings 4:18-37	Luke 24:13-35	Job 19:1, 13-27a	John 14:1-14
Second Sunday after Easter	II Samuel 1:v. 19	John 20:v. 24	Ezekiel 34:11-16, 30-31	John 10:1, 11
Third Sunday after Easter	II Samuel 12:15b-23	John 21:1-19	Exodus 14:v. 5	Romans 6:1-18

(Turn to page 92)

What to Do

(From page 87)

2. The use of the church is urged as a fitting place for all services. There is no fee for such use except when music is required.

3. We advise against elaborate expenditures or excessive floral displays.

4. The casket is closed at all times during the service.

5. Congregation should stand for opening sentences of the funeral service.

Sickness

1. It is your duty to report name of the person who is sick to the rector.

2. Indicate whether or not the rector may call.

3. Intercessions for the sick will be made at the service of holy Communion on Sundays upon request.

4. The rector will be glad to arrange for private communion in the home where sickness or infirmity prevents attendance at regular church services.

Church Membership**By Confirmation:**

1. Confirmation is performed annually by the bishop.

2. Members of the church school are prepared for confirmation in the regular course of instruction.

3. Non-members of the church school may be confirmed between the ages of twelve and fifteen by attendance at the church school in the year in which confirmation takes place and with added instruction.

4. Adults may be confirmed in any year by arrangement for proper instruction by the rector.

By Transfer:

Any confirmed person may become a communicant member of the Church of the Redeemer by requesting that a letter of transfer be sent from his former parish to the rector of this church. Notification will be sent upon receipt of such letter.

CHURCH OF GOD TO OPERATE PLANE IN ALASKA

Anderson, Indiana — Church of God mission stations in Alaska will soon be linked by air, the denomination's board of church extension revealed here in reporting plans to purchase an airplane for use in the Alaskan mission field.

At the same time the board announced a \$2,000,000 program of church construction and reported the launching of forty-three new cooperative evangelism projects in thirty-five states.

Women's mission groups, the board stated, raised \$75,000 last year, over-subscribing their budget by \$10,000.

During the same period, it was announced, the denomination's Gospel Trumpet Publishing Co. grossed nearly \$3,000,000.

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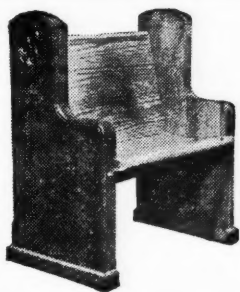
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15. Salvation By the House.
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Loan Libraries Available To Clergymen

A "Church Management" Presentation*

In the January 1946 issue of *Church Management* appeared an article on loan libraries available to clergymen from the pen of Harold H. Halderman, a Baptist clergyman of New Madison, Ohio. At the request of the editor, Mr. Halderman has continued his researches and here gives a more complete list.

To conserve space the information on the following loan libraries has been annotated under the following heads. By referring to the table below the information regarding the various libraries is instantly available.

1. Types of books available?
2. Who may borrow?
3. Fee charged?
4. How many books may be borrowed at one time?
5. Period of the original loan?
6. Is a renewal available?
7. Rate of fine for delay in returning books?
8. Postage paid by whom?
9. Bulletin available?
10. Volumes available?

California

Chapman College, 766 N. Vermont Ave., Los Angeles, 27, California.

1. Any book in library not needed for our own students.
2. Any clergyman.
3. None.
4. Not given.
5. Not given.
6. Not given.
7. Not given.
8. Borrower pays all transportation charges.
9. None available.
10. Not given.

* * *

Pacific School of Religion, The Charles Holbrook Library, 1798 Scenic Ave., Berkeley California.

1. Any book except those on reserve or reference.
2. Any minister.
3. None.
4. Two books.
5. Four weeks.
6. Two weeks if request is sent to Librarian.
7. Not given.
8. Borrower pays postage both ways.
9. None.
10. Not given.

*We shall be glad to receive additional information of loan libraries which should be included in the listing.

San Francisco Theological Seminary, San Anselmo, California.

1. Any book except those in use for current classes.
2. Ministers and interested friends of this area.
3. None.
4. Five books.
5. Four weeks.
6. Not given.
7. Not given.
8. Borrower pays postage both ways.
9. None available.
10. Not given.

Colorado

Iliff School of Theology Library, University Park, Denver, Colorado.

1. Entire library except those on reserve.
2. All ministers; catalog says those of Rocky Mountain region. Latter exception not given in body of library rules however.
3. None.
4. Three books unless librarian permits more than three.
5. One month.
6. No renewal.
7. Three cents day per book.
8. Borrower pays postage both ways.
9. None.
10. Library has 35,000 volumes.

Idaho

Ricks College Library, Rexburg, Idaho.

1. Library material, books except reference material, in accordance with laws of the American Library Association.
2. Not given.
3. Not given.
4. Not given.
5. Not given.
6. Not given.
7. Not given.
8. Borrower pays the costs of transportation.
9. Not given.
10. Not given.

District of Columbia

Seventh-Day Adventist Theological Seminary Library, Extension Service, 6830 Laurel St., Takoma Park, Washington, 12, D. C.

1. Any book not on reserve.
2. All bona fide Seventh-Day Adventist works; others perhaps, on application or request.
3. Five dollars deposit, refunded minus

postage cost, when book is returned.

4. One book.
5. Not given, perhaps two weeks.
6. Not given, perhaps not renewable.
7. Not given.
8. Borrower pays postage both ways.
9. None.
10. Approximately 10,000 volumes.

Illinois

Brethren Loan Library, 22 S. State St., Elgin, Illinois.

1. Books related to church program; both content and methods.
2. Anyone. Primarily for brethren constituency.
3. None. Free.
4. Two books to individual; no limit to groups.
5. Three weeks.
6. Two weeks.
7. Two cents day per volume.
8. Borrower pays postage both ways.
9. Printed catalog upon request—"Brethren Loan Library Catalog, 1945-46."
10. 1,500 approximate number of volumes available for loan.

* * *

Augustana Seminary Circulating Library, Augustana Theological Seminary, Rock Island, Illinois.

1. Recent theological literature.
2. Anyone who pays annual membership fee.
3. One dollar annual membership fee.
4. Not given; no limitation to number drawn during the year.
5. Three weeks.
6. Not given.
7. Not given.
8. Not given; probably paid both ways by borrower.
9. None.
10. 100 volumes available; over 85,000 bound volumes in college and seminary libraries, these are not available for loan.

* * *

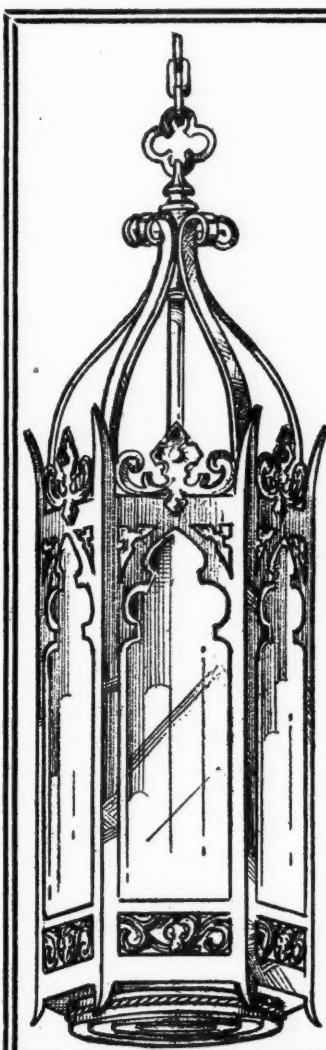
The Chicago Theological Seminary, Library Extension Service, 5757 University Ave., Chicago, 37, Illinois.

1. Entire library except reference.
2. Any minister.
3. None.
4. Three.
5. Two weeks.
6. Two weeks.
7. Not given.
8. Borrower pays postage both ways.
9. No list or bulletin of books available.
10. 50,000 volumes available for loan.

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Evangelical Theological Seminary Library, Naperville, Illinois.

1. Entire library except those on reserve.
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3. None.
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7. Not given.
8. Borrower pays postage both ways.
9. None available.
10. Classified books exceed 10,000.

* * *

Garrett Biblical Institute, Library Extension Service, Northwestern University, Evanston, Illinois.

1. Any book except those on reserve, as resources permit.
2. Any reliable individual.
3. None.
4. Ten books.
5. Two weeks.
6. Not renewable.
7. Three cents day per volume.
8. Borrower pays postage both ways.
9. None.
10. Approximately 190,000 bound volumes in the institute's library.

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McCormick Theological Seminary, Virginia Library, 826 Belden Ave., Chicago, Illinois.

(Turn to next page)



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Loan Libraries Available*(From page 91)*

1. Entire library except those on reserve.
2. All ministers.
3. None.
4. Not given.
5. One month.
6. One month renewal permitted if library is notified. Only one renewal permitted.
7. Three cents day per volume. Two dollar deposit should be made to take care of postage and fines.
8. Borrower pays postage both ways.
9. Mimeographed list of additions, fifty cents per year; The Alumni Review, \$1.25 per year.
10. Not given.

* * *

Northern Baptist Theological Seminary Library, 3040 W. Washington Blvd., Chicago 12, Illinois.

1. Entire library except those on reserve.
2. Alumni, former students and others.
3. None.
4. Four books.
5. Two weeks.
6. One renewal of two weeks.
7. Three cents day per volume.
8. Borrower pays postage both ways.
9. None.
10. Not given.

* * *

North Park College Theological Seminary, Foster and Kedzie Aves., Chicago 25, Illinois.

1. Any book not on reserve.
2. Limited to ministers of the churches of the Evangelical Mission Covenant.
3. None.
4. Not given.
5. Three weeks.
6. Renewal possible if not in demand at school.
7. Not given.
8. Borrower pays return postage only.
9. None available.
10. Not given.

Indiana

Indiana Christian University, 19th and New Jersey Sts., Indianapolis, 2, Indiana.

1. Educational and theological.
2. Ministers.
3. None.
4. Four books.
5. Thirty days.
6. Thirty days, if not wanted elsewhere.
7. None.
8. Borrower pays postage both ways.
9. None.
10. 1,000 books.

*(Turn to page 93)***Pulpit Bible Readings for a Year***(From page 88)*

Fourth Sunday after Easter	II Esd. 2:42-47	John 11:17-39a, 41-44	Genesis 8:6-12, 15-16, 9:8-16	Mark 12:18-27a
Fifth Sunday after Easter	Ezekiel 37:1-14	Luke 24:36-49	Job 14:1-15	Matthew 19:16-29
Ascension Day	II Kings 2:1-15	Hebrews 4:14-5:10	Daniel 7:9-14	Luke 24:v. 44
Sunday after Ascension	II Kings 2:1-22	Acts 1:1-14	Deuteronomy 34	John 14:15-27
Whitsunday	Joel 2:v. 28	John 3:1-16	Genesis 2:7-10, 15-24	Acts 2:14-24, 36-39
Trinity Sunday	Genesis 1:1-2:3	John 1:1-18	Job 38:1-7, and ch. 42:1-5	Revelation 19:5-16
First Sunday after Trinity	Isaiah 6:1-8	Acts 9:1-22	Isaiah 40:v. 12	Acts 17:v. 16
Second Sunday after Trinity	Genesis 3	Revelation 3:v. 7	Exodus 20:1-17	Mark 12:28-34a
Third Sunday after Trinity	Genesis 4:2b-10	I Corinthians 13	Genesis 18:1-10, 16-19	Acts 26:1-2, 8-19
Fourth Sunday after Trinity	Genesis 37:2-35	Matthew 5:1-16	Deuteronomy 10:12-15, 17-11:1	John 8:21-36
Fifth Sunday after Trinity	Genesis 41:1-49, 54-end	Matthew 25:14-30	Exodus 6:1-13	Mark 9:14-29
Sixth Sunday after Trinity	Genesis 42	Matthew 5:38-6:15	Ecclesiast 2	Matthew 14:22-33
Seventh Sunday after Trinity	Genesis 43	Matthew 25:v. 31	Tobit 4:5-11, 16	Matthew 6:1-4, 19-21
Eighth Sunday after Trinity	Genesis 44:18-45:15	Matthew 7:1-12	Genesis 18:v. 20	Luke 11:5-13
Ninth Sunday after Trinity	Exodus 32:1-24	John 4:1-30	Jonah 1:1-2:1, 10	Acts 27:v. 14
Tenth Sunday after Trinity	Judges 5	Romans 12:v. 9	Joshua 24:14-28	Luke 9:v. 46
11th Sunday after Trinity	I Samuel 16	Mark 4:35-5:20	Genesis 24:1-38, 50-54, 61-end	Matthew 19:1-9
12th Sunday after Trinity	I Samuel 20:v. 11	Luke 10:25-37	I Samuel 8	Luke 14:7-24
13th Sunday after Trinity	I Samuel 24	Matthew 5:17-26	Exodus 17:8-13	Acts 20:v. 17
14th Sunday after Trinity	II Samuel 23:8-17	Matthew 26:1-13	I Kings 22:10-18, 29-37	Matthew 11:2-19
15th Sunday after Trinity	I Kings 3:v. 5	Matthew 10:2-16	I Kings 20:v. 28	Mark 9:v. 33
16th Sunday after Trinity	Daniel 5:1-9, 13-30	Luke 12:13-21	Genesis 32:24-30	Ephesians 6:10-20
17th Sunday after Trinity	Daniel 6:1-23	Romans 8:14-18, 31-end	Ruth 2	John 8:1-11
18th Sunday after Trinity	Ecclesiastes 12	Luke 2:v. 41	Exodus 34:v. 27	I John 2:24-3:2
19th Sunday after Trinity	II Kings 5	John 13:1-15	Ecclesiastes 38:1-15	Matthew 8:5-13
20th Sunday after Trinity	II Kings 6:8-17	John 9:1-38	Micah 4:1-7	James 3
21st Sunday after Trinity	Wisdom 3:1-9	Revelation 21:1-7, 10-11a, 22-end	I Kings 19:1-18	Matthew 11:v. 16
22nd Sunday after Trinity	Ecclesiastes 44:1-14	Hebrews 11:1-3, 17-12:2	Isaiah 1:10-20	Luke 5:36-6:10
23rd Sunday after Trinity	Job 1:1-21	II Corinthians 11:18-30	Exodus 33:7-19	Hebrews 1:1-12
24th Sunday after Trinity	Isaiah 5:1-7	Luke 8:4-15	I Samuel 28:7-20	Luke 16:v. 19
25th Sunday after Trinity	Use Lessons omitted from the Sundays after Epiphany			
26th Sunday after Trinity	Use Lessons omitted from the Sundays after Epiphany			
Sunday before Advent	II Kings 19:14-36	Matthew 6:v. 19	Micah 6:1-8	James 1:v. 12

*Small "v" indicates that reading is to begin with verse which follows and continue to end of the chapter.

†Several books from the Apocrypha are abbreviated: Ecclesiasticus, Esdras, The Wisdom of Solomon.

Loan Libraries Available

(From page 91)

Iowa

Drake University, Library, College of the Bible, Des Moines, Iowa.

1. Any book not on reserve.
2. Anyone who may desire them.
3. None.
4. Not given.
5. Two weeks.
6. Renewable.
7. Not given.
8. Borrower pays postage both ways.
9. Not available.
10. University library has about 65,000 volumes. Number in Library, College of the Bible not given.

* * *

University of Dubuque, Seminary Library, Dubuque, Iowa.

1. Any book in library not in use.
2. Ministers.
3. None.
4. Four books.
5. One month.
6. Not renewable.
7. Not given.
8. Borrower pays postage both ways.
9. Not given.
10. Not given.

* * *

Reu Memorial Library, Wartburg Theological Seminary, Dubuque, Iowa.

1. Any book except those on reference or reserve shelves.
2. Alumni and ministers in the field.
3. None.
4. Not given.
5. One month.
6. One month.
7. Not given.
8. Borrower pays postage both ways.
9. Not available.
10. 29,000 volumes; 3,000 bound volumes of religious periodicals.

Kentucky

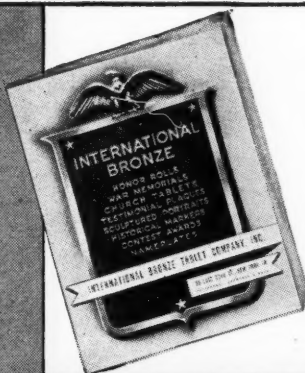
The College of the Bible, Lexington, Kentucky.

1. Any available book except reserve.
2. Ministers and alumni.
3. Free.
4. Not given. Practically same terms as when loaned to students.
5. Not given.
6. Not given.
7. Not given.
8. Borrower pays postage both ways.
9. None.
10. 40,000 volumes approximate number in library.

* * *

Lucy Stites Barret Memorial Library, Louisville Presbyterian Theological Seminary, 109 East Broadway, Louisville, Kentucky.

1. Entire library except reference.
2. Any clergyman.
3. None.
4. Four.

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5. Two weeks, plus transportation.
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7. Three cents per day.
8. Borrower pays postage both ways.
9. None.
10. 30,000 volumes are catalogued, 20,000 more are being catalogued.

* * *

The Southern Baptist Theological Seminary, Ministers' Circulating Library, 2825 Lexington Rd., Louisville, Kentucky.

1. Various theological fields.
2. All who pay membership fee.
3. \$1.50 membership fee, first year; \$1.00 a year thereafter.
4. Two books.
5. One month.
6. Not renewable.
7. Two cents day per volume.
8. Borrower pays return postage only, after membership fee is paid.
9. Printed catalog (39 pages) of books lists available books for loan.
10. Not given.

Maryland

Westminster Theological Seminary of the Methodist Church, Loan Library, Westminster, Maryland.

1. Any book except those on reserve.
2. Alumni and other ministers.
3. Five dollars annually.
4. Five books.
5. One month.
6. Not renewable.
7. Not given.
8. Borrower pays return postage only.
9. None.
10. About 15,000 accessions.

Massachusetts

Andover-Harvard Theological Library, Frances Ave., Cambridge, 38, Massachusetts.

1. Any book not on reserve.
2. Clergymen in Boston area; alumni anywhere in the U.S.A. Other clergymen have their local libraries borrow for them through inter-

(Turn to next page)

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Loan Libraries Available

(From page 93)

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3. None.
4. Not given.
5. Not given.
6. Not given.
7. Not given.
8. Not given.
9. None available.
10. Library has 142,041 volumes; library supplemented by Harvard College library, etc., about 3,800,000 volumes.

* * *

Congregational Library, 14 Beacon St., Boston, Massachusetts.

1. Theological, Religious books, History, Biography, Current World Events, Travel, General Literature, etc.
2. Ministers of all denominations on a nation-wide scale.
3. Free.
4. Two weeks.
5. Three weeks.
6. Two weeks renewal privilege on notification, if possible at the time.
7. Not given.
8. Borrower pays all postage.
9. Quarterly bulletin of new books available to all on application.
10. Total number of volumes in library, 86,000 and 83,000 pamphlets.

* * *

General Theological Library, 53 Mount Vernon St., Boston, 8, Massachusetts.

1. Entire library on variety of subjects.
2. Ministers, priests, rabbis and others in religious work. Limited to six New England states.
3. None.
4. Two books.
5. Old books, three weeks; new books, two weeks.
6. Old books, three weeks; new books, one week.
7. Two cents day per book.
8. Library pays postage both ways.
9. Library issues a printed Quarterly Bulletin containing recent accessions and reading lists.
10. 45,000 volumes available for loan.

* * *

Zion Research Library, 120 Seaver St., Brookline 46, Massachusetts. A. Marguerite Smith, librarian.

1. English books on Bible Study and Church history.
2. Clergymen and others.
3. None.
4. Six books.
5. Two or four weeks depending on newness and popularity of book.
6. Not given.
7. Not given.

8. Borrower is asked to help pay postage, but library will pay postage both ways if necessary.
9. Two or three times a year a bulletin is published giving accessions; bulletin free on request.
10. 11,000 to 12,000 books available for loan.

Michigan

Western Theological Seminary of the Reformed Church in America, Holland, Michigan. Beardslee Library.

1. All books in library except those on reserve.
2. Reform ministers and others if the occasion arises.
3. None.
4. Several books.
5. Three weeks.
6. Three weeks upon request, if not in demand.
7. Not given.
8. Borrower pays postage both ways.
9. Annotated book lists sent regularly to all Reform ministers and other active borrowers.
10. Approximately 21,000 volumes available for loan.

Minnesota

Luther Theological Seminary Library, Como Ave., and Luther Place, St. Paul, Minnesota.

1. Any book exclusive of its general reference books and those on reserve.
2. Alumni, pastors, others engaged in research.
3. None.
4. Not given.
5. Four weeks subject to recall if needed elsewhere.
6. Four weeks may be arranged if not in demand.
7. Not given.
8. Borrower pays postage both ways.
9. None available.
10. Library has between 25,000 and 35,000 books and about 7,000 pamphlets.

Missouri

Concordia Theological Seminary, Pritzlaff Memorial Library, St. Louis, 5, Missouri.

1. Any book except those on reserve.
2. Pastors wanting research material and students of our Graduate Correspondence School.
3. None.
4. Not given.
5. Four weeks.
6. May be renewed if not in demand.
7. Not given.
8. Borrower pays postage both ways.
9. Printed list of books in the Extension Division Library available upon request.
10. Not given.

New Jersey

Drew University, Rose Memorial Library, Madison, New Jersey.

1. Books in the MacRossie Collection.
2. Any minister.
3. None.
4. Not given.
5. Four weeks from date of issue.
6. Not given.
7. Two cents per day.
8. Borrower pays postage both ways.
9. List of books available upon request.
10. 500 volumes in circulating libraries, by special arrangement books may be borrowed from main collection of about 200,000 volumes.

* * *

New Brunswick Theological Seminary, Sage Library, New Brunswick, New Jersey.

1. Bible, Introduction, Commentaries, Religion, Church History, Missions, Homiletics, Worship, Philosophy, Social and Political History, Travel and Biography.
2. Clergymen.
3. None.
4. Singly or in groups:
5. Two to four weeks depending on demand; subject to recall for faculty use.
6. Not given.
7. Not given.
8. Borrower pays postage both ways.
9. None available.
10. Not given.

* * *

Princeton Theological Seminary, Library, Princeton, New Jersey.

1. Any book except periodicals and sets available only on inter-library loan.
2. Alumni in the Eastern areas of the U. S. A.
3. Free.
4. Number not given.
5. Two weeks.
6. Renewable unless needed on campus.
7. Fines are charged but amount not given.
8. Borrower pays all costs of postage.
9. No bulletins or lists are available.
10. Not given.

New York

The Colgate-Rochester Divinity School, Library, 1100 S. Goodman St., Rochester, 7, New York.

1. Any book in the lending library.
2. Reserved for the exclusive use of the alumni.
3. Free.
4. Three books.
5. One month.
6. Not renewable.
7. Not given.
8. Borrower pays postage both ways. Five cents in stamps must accom-

pany each request for a book.

9. Printed bulletin (60 pages) lists all available books; authors' names arranged alphabetically.
10. Not given.

* * *

Board of Foreign Missions, Presbyterian Church, Foreign Missions Library, 156 Fifth Ave., New York, New York.

1. Mission books and background books of the many countries.
2. Anyone.
3. None.
4. Ten books to an individual; fifty to a study group.
5. One month.
6. One month, if not in demand.
7. None.
8. Borrower pays postage both ways.
9. Printed bulletins of available books for loan are made up from time to time.
10. Approximately 17,000 volumes in the library are available for loan.

* * *

The National Council Library, 281 Fourth Ave., New York 10, New York. (Protestant Episcopal).

1. Religious Education, English and American Church History, Missionary Work and Social Service.
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3. Ten cents per book to cover postage.
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6. Two weeks.
7. One cent day per volume.
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9. List of latest additions issued twice a year.
10. Approximate number of volumes available for loan, 14,000

* * *

Union Theological Seminary, Lending Library for Alumni, 3041 Broadway, New York, 27, New York.

1. General theological library.
2. Alumni of Union and Auburn seminaries; also Presbyterian ministers in New York state.
3. Free to alumni; five dollars annual charge to others; \$1.50 for three months.
4. Three.
5. One month except certain limited books; latter, two weeks.
6. Two weeks.
7. Two cents per day.
8. Seminary pays one way.
9. Mimeographed list.
10. Not given.

Ohio

Bonebrake Theological Seminary, Circulating Library, Harvard Boulevard and Catalpo Drive, Dayton 6, Ohio.

(Turn to next page)

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(From page 95)

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2. United Brethren Ministers and Alumni.
3. None.
4. One.
5. Four weeks.
6. Not renewable.
7. Three cents per day.
8. Borrower pays return postage only.
9. Mimeographed list once a year.
10. 400 volumes available for loan; theological library has 18,000 volumes, latter not available for loan.

* * *

Graduate School of Theology, Oberlin, Ohio and Library Oberlin College, Oberlin, Ohio.

1. Entire library of either but those on reserve.
2. Graduates and former students.
3. None.
4. Five or six.
5. Four weeks from date of receipt.
6. Not renewable.
7. None.
8. Borrower pays postage both ways.
9. None.
10. Oberlin College Library has 434,000 bound volumes and 275,000 pamphlets. Theological library has 12,000 theological books.

North Carolina

Duke University Divinity School Loan Library, Durham, North Carolina.

1. Entire library except reference.
2. Any minister.
3. None.
4. Two.
5. One month.
6. Not renewable.
7. Not given.
8. Borrower pays return postage only.
9. Printed lists of available books sent on request.
10. 2,000 volumes in loan library; 700,000 volumes in University Library available by special arrangement.

Pennsylvania

Crozer Theological Seminary, Bucknell Library, Chester, Pennsylvania.

1. Any book except those on reserve.
2. Any minister; references required of new borrowers.
3. None.
4. Four books except by special arrangement.
5. One month.
6. One month renewal on request.
7. Not given.
8. Ten cents to cover postage and packing for each request, borrower pays return postage.
9. None.
10. Not given.

Eastern Baptist Theological Seminary Library, City Line and Lancaster Ave., Philadelphia, 31, Pennsylvania.

1. All books in general circulation.
2. Alumni, authorized persons from neighboring churches and educational institutions.
3. None.
4. Unlimited number, if not in demand.
5. Books, two weeks; older periodicals, two weeks.
6. Two weeks.
7. Not given.
8. Not given; borrower probably pays postage both ways.
9. Not given.
10. Not given.

* * *

The Theological Seminary of the Evangelical and Reformed Church, Lancaster, Pennsylvania.

1. Entire library except those on reserve.
2. All ministers.
3. None.
4. Not given.
5. Thirty days.
6. Renewable if not in demand, if need is explained.
7. Not given.
8. Borrower pays postage both ways.
9. None available.
10. Not given.

* * *

The Pittsburgh - Xenia Theological Seminary Loan Library, North Ave. and Buena Vista St., N. S., Pittsburgh, 12, Pennsylvania.

1. Entire library except those on reserve.
2. All ministers; and others.
3. None.
4. Not given.
5. Two weeks.
6. One renewal of two weeks allowed.
7. Not given.
8. Borrower pays postage both ways.
9. None available.
10. 36,000 books are available.

* * *

Sullivan Memorial Library, Temple University, Philadelphia 22, Pennsylvania.

Library facilities by others than students in the University is not stressed. Any minister can borrow books by paying a three dollar deposit for use of library. Should borrower belong to some group or library, he could borrow through the inter-library loan, whereby the various libraries borrow from each other for their members.

Pennsylvania

Western Theological Seminary, 731 Ridge Ave., Pittsburgh 12, Pennsylvania.

1. Any book except those on reserve.
2. Students, alumni, ministers, recommended laymen.

3. None.
4. Not given.
5. Five weeks.
6. Must be returned if requested after loan period is past.
7. Not given.
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9. None available.
10. Around 50,000 volumes.

Tennessee

Vanderbilt University, School of Religion Library, Nashville, Tennessee.

1. Entire library except reference.
2. Any minister of the South.
3. None.
4. One or more.
5. Three weeks.
6. Three weeks, if not in demand elsewhere.
7. Two cents per day.
8. Borrower pays postage back to library only.
9. Printed and mimeographed lists are sent to all active borrowers.
10. 4,800 volumes in loan library; 26,000 volumes in School of Religion, are available.

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Austin Presbyterian Theological Seminary Library, 100 West 27th St., Austin, Texas.

1. Any book on file except on reserve.
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3. None. One dollar deposit required for postage credit.
4. One book.
5. Two weeks.
6. Not renewable.
7. Not given.
8. Borrower pays postage both ways.
9. None.
10. Seminary has 20,000 volumes and University of Texas has 900,000 volumes.

* * *

Dallas Theological Seminary and Graduate School of Theology Library, 3901-3931 Swiss Ave., Dallas 4, Texas.

1. All books except reserve and unbound periodicals.
2. Alumni, former students and others.
3. None.
4. Fifteen books.
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9. None.
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* * *

Southern Methodist University, The Theological Circulating Library, Perkins School of Theology, Dallas 5, Texas.

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2. All Methodist ministers serving within the South Central Jurisdiction of Methodist Church.
3. None.
4. Two books.
5. Two weeks.
6. One week, if not in demand elsewhere.
7. Two cents day per volume.
8. Borrower pays postage both ways.
9. Printed bulletin of recent accessions as well as complete list of books for loan are both sent upon request.
10. Circulating library approximately 1250 volumes; theological library over 21,000 volumes.

* * *

Southwestern Baptist Theological Seminary, Extension Library, Miss LaVerne Ashby, Secretary, Seminary Hill, Fort Worth, Texas.

1. Entire library when not in demand by students.
2. Baptist preachers and other Christian workers.
3. Membership fee, two dollars per year.
4. Three books.
5. Thirty days.
6. Thirty days if there is no other request for them.
7. Not given.
8. Library pays postage both ways.
9. Booklists furnished.
10. Not given.

Virginia

Union Theological Seminary, Richmond 22, Virginia.

1. Any volume except those on reserve.
2. Any minister of the Southern Presbyterian Church.
3. None.
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5. Two weeks plus transportation time.
6. Two weeks if application for renewal is received by library before due date.
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9. Printed booklists: The Seminary Bookshelf, issued six times a year. Prepared syllabi or directed guides are offered.
10. Not given.

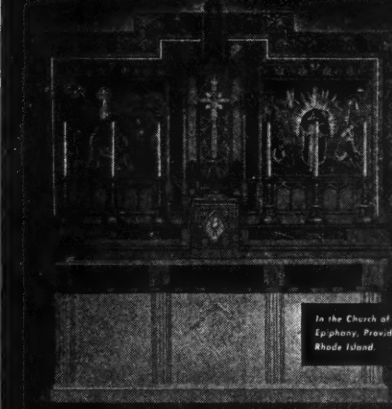
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Virginia Union University, School of Religion, Richmond, Virginia.

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2. Alumni and close friends of school, usually local ministers.
3. None.
4. Not given.
5. Two weeks from date received. Borrower is asked to notify school when books have been received.

(Turn to page 106)

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National Woman's Christian Temperance Union
Salvation Army, The

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Goodenough & Woglom Co.
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Knox Press, John
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Redington & Co., J. P.
Sudbury Brass Goods Co.
Thomas Communion Service
Ward Co., The C. E.
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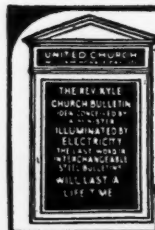
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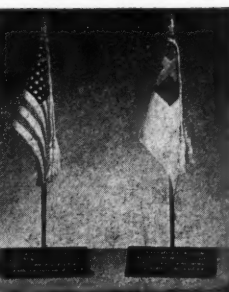
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Inglad Co., Publishers
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Kaufmann, Inc., Ernst
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North River Press
Oxford University Press
Pillar Press
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Review & Herald Publishing Co.
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Westminster Press
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Winston, John C.
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Kaufmann, Inc. Ernst
Pilgrim Press
Scripture Press
Standard Publishing Co.
Union Gospel Press
Willett, Clark & Co.

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Dietz, William H.
Goodenough & Woglom Co.
Gospel Light Press
Hammond Publishing Co.
Kaufmann, Inc., Ernst
Morehouse-Gorham Co.
Pilgrim Press
Scripture Press
Standard Publishing Co.
Union Gospel Press
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Whittemore Associates, Inc.

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ANGLICAN AND UNITED CHURCHES DISCUSS UNION

Toronto, Ontario—Action toward union of the Church of England in Canada and the United Church of Canada was discussed here by representatives of the two communions meeting as a joint committee.

Discussions have progressed to the stage where the representatives will report to the General Synod of the Anglican Church and the General Council of the United Church when these bodies meet in September. R N S

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The Editor Looks Ahead

(From page 11)

We hate to disappoint laymen who have made inquiries but we see no indication that comfortable chairs will replace pews in the new churches.

Protestantism, as a whole, is growing stronger. Through a decisive leadership in the Federal Council of Churches, it is making a greater impact on the press and the public. The recent efforts to secure the recall of Myron C. Taylor as the President's personal representative to the Vatican showed a stronger Protestantism than we have seen before. The

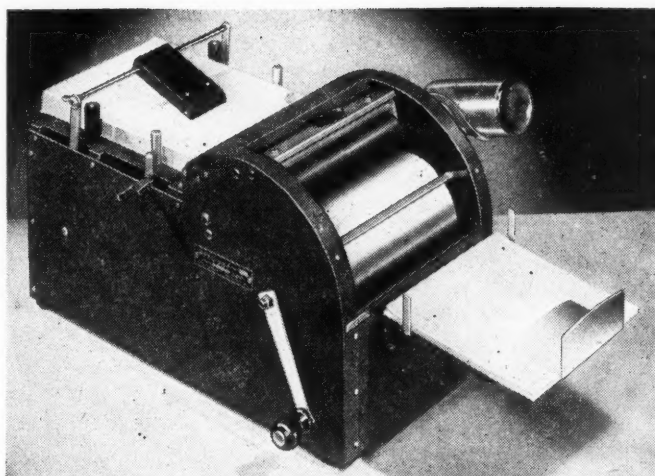
President has issued a statement that Mr. Taylor will be recalled when peace comes to the world. Just when that will be, God only knows. If, however, the President means that Mr. Taylor will be recalled when Congress finally issues a declaration of peace in the war with Germany and Japan, it may not be so many months off.

Roman Catholic-Protestant relations have not improved. They will probably grow more strained during the next year. There is friendly cooperation in many communities. Protestantism, however, is chaffing under the publicity given the Roman Church in the recent elevation of the new cardinals and many of the bodies are definitely incensed by the Catholic pretensions in the Spanish-American countries. A recent report from Argentina is to the effect that Protestant missions in that country will be permitted only upon approval of the Roman Catholic bishop in charge.

A definite attempt is being made to have the Protestant churches ally themselves with the forces which seek to destroy communism. There is some evidence of success in the effort. We doubt if it will go very far. Communism is not *per se* atheistic and even if it were, the heritage of Protestantism is such that it fears ecclesiastical authority more than political liberalism. It is being repeatedly pointed out that Protestant churches fair much better in atheistic Russia than in Catholic Spain. We do not think that our churches are going to be drawn into any holy war against Russia.

We look for a strengthening missionary interest. This is already evidenced. It is one of the good things to come out of the war. Through articles in the press, the public has a better conception of the contributions which missionaries have been making in various parts of the world. This interest is somewhat tempered by the confusion and popular uprisings among the submerged peoples. It is going to be necessary for the churches to make clear whether missions, as they interpret them, sympathize with the masses or imperialism. That may be a difficult thing for the churches to do.

On the whole, our churches have come through the war very well. The readjustment to the postwar period finds them in a strong position. Chaplains are being absorbed in the parish duties with little confusion. The rush of servicemen to the church is not spectacular but probably the percentage who are being integrated in the work is normal. If the labor strikes are over for a while, and barring an economic collapse, which seems very improbable in the next year, we feel that churches have a good era ahead.



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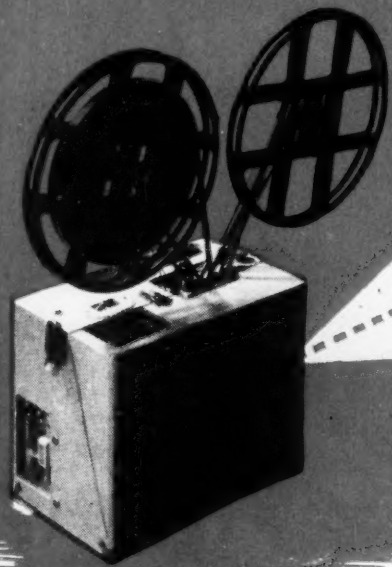
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